

25-6 - Hum ble pleadings

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Thomas F. Torrance

SUS #1135

25-1-11.  
Humble Pleadings.  
FOR THE  
Good Old-way  
OR  
A Plain Representation

Of the Rise, Grounds and manner of several Contendings of the Reverend Mr. *John Hepburn* (Minister of the Gospel at *Orr* in *Galloway*) and his Adherents (a considerable Body of People in the South and West) against many Sins and Defections in the Establishment and Proceedings of the Church and State of *Scotland*, about and since the Revolution.

IN TWO PARTS,

The first containing (after a succinct Declaration of their Principles) an account of many of their Grievances.

The Second containing a true Relation of the manner and way of their Contendings, with an hint of the Treatment they met with.

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*Collected and Published by the foresaid People.*

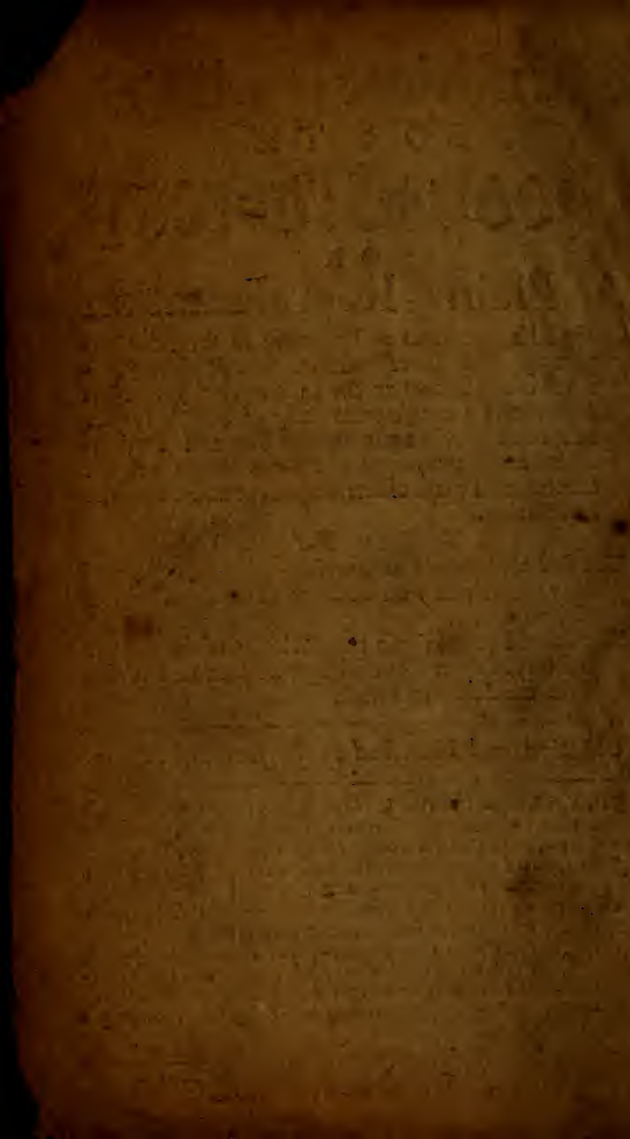
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*Jer.* 6. 16. Thus saith the Lord, stand ye in the way, and see and ask for the old Paths, where is the good way, and walk therein, and ye shall find Rest for your Souls, &c.

*Jude* 3.---- Ye should earnestly Contend for the Faith, which was once delivered unto the Saints.

*Col.* 4. 17. And say to *Archippus*, take heed to the Ministry which thou hast received in the Lord, that thou fulfill it.

*Huf.* 2. 2. Plead with your Mother, &c. *D Parens in locum* pag 484. *Est vero etiam hac honoris pars parentes errantes a liberis debita reverentia moneri & revocari in viam. Deinde jubet* (Deus sciz.) *ex postulare cum matre non probris causis, sed ut resipiscat.*





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# TO THE READER,

Candid Reader,

**S**UCH is the aspect of Affairs this day, that to these who have the Spirit of discerning, it is manifest, the Churches of Christ through the World, are in a very low Condition, into which they are fallen, not so much through Violence of Persecution, as through the Subtile and Fawning Insinuations of the old Serpent tempting to Slumber, and Security: Passing places more Remote, The Church of Christ in this Land is at this time a Pregnant instance hereof, to such a degree, that altho a Fire burneth round about us we are not awakened; the Lord is breaking us, with Breach upon Breach, and inflicting manifold strokes, as signs of his Displeasure, both Invisibly on the Spirits of almost every one, and also visibly by awfull Dispensations as to things External, yet we speak and Act as those that Dream, some crying the Temple of the Lord, and saying is he not amongst us? What evil can come upon us? Others crying lo here is Christ, others lo there: Persons at ease are generally saying concerning this Church, as the Disciples to Christ concerning the Temple, *Mark 13.*

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1. See what manner of Stones, and what Buildings; And verily it is to be fear'd his Answer now may be, there shall not be left one Stone upon another. This Church indeed was once Beautiful as Tirzah, Comely as Jerusalem, terrible as an Army, with Banners, and was termed Beulah and Hephzibah, yea we may say, She was once great among the Nations, and Princess among the Provinces; but Ah! How is She already become Tributary? We may say of Her as the Prophet concerning the Church of the Jews, Lam. 1. 5, 8. Her Adversaries are the chief, Her Enemies Prosper, from the Daughter of Zion all Her Beauty is departed, all that Honoured Her despise Her, yea She sigheth, and turneth backward; The Reason is given, She hath grievously Sinned, thus it is for the Multitude of Her Transgressions. What the Lord had against the Church of Ephesus, Rev. 2. 4. the same he hath against this Church, Thou hast left Thy first Love; Is it not discernible to any who have Spiritual Senses in Exercise, that which way so ever, this Church and Land be considered, Defections, Decays, Divisions, Delusions, and Desolations are to be seen and observed. Personal Holiness is rare, very many declare their Sin as Sodom, and hide it not, Glorifying in their Shame, and in Open Profanity; Others who have a Name to live, are nevertheless for the most part Dead. True it is, There may be Common influences and operations of the Holy Spirit, but few are really convinced, Spiritually exercised, and converted by the Omnipotent and Irresistible working thereof: It is to be feared, there is much Counterfeit Grace and Religion, common and Literal know-

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knowledge and Light, Counterfeit Sorrow for Sin, Counterfeit Faith, Repentance, and Love, few know the first Resurrection, or Faith of the Operation of GOD, that Faith which is the effect of the exceeding greatness of GOD's Power Eph: 1. 19. Yea we fear few ever found it difficult to believe, or were ever convinced of that deadly Power of Unbelief, under which all by Nature are shut up, Rom: 11. 32. There are many Stonie ground Professors whose Religion hath Sprung up soon, but had not, neither hath Root, let the Reader see Mat. 13. 2 Pet. 2. 20. &c. Heb: 6. 4, 5. Joh: 2. 23 24. Isa: 58. 1, 2. Isa: 1. 13, 14, 15. &c. Mat: 25. Mic: 3. 11. Isa: 29. 13. Psal. 78. 34, 35, 36. &c. Mat. 7. 13. to the end. An evidence of what is above hinted is, that among Professors, there is little Conscientious performance of these duties, wherein the Life of Religion most lyeth, such as Secret Prayer and Fasting, Reading the Scriptures, Meditation thereon, Self-Examination, Christian Converse, &c. In which Duties Union and Communion with GOD through Christ is to be sought after and maintained, and the Graces of the Spirit, viz. Saving knowledge, Faith in Christ, Love, Repentance, &c. Are to be Exercised. Again if Families be considered, how is the Worship of GOD neglected? Instruction of Children and Servants omitted? How few observe the directions contained in Scripture, and these prescribed by the General Ass: anno 1647. concerning secret and Family Worship? Some seldom making any mint at Family Worship, others only once a day, and where the round of these External Duties are compassed, very many discover great Formality, indifferency and

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and Hypocrisie many ways, especially by untender and unstreight practices. And we must say, we fear Publick Ordinances in many places are this day so Dispersed, as to sooth up not a few in this Deplorable condition, for alas! Few Ministers do cry aloud and not spare to tell People their Sins. Do not too many daub with Untempered Mortar, and sow Pillous under arm holes, crying Peace, Peace, and healing the Wound of poor People slightly, not separating the Precious from the Vile, either Doctrinally or by Discipline? If it were known how much of this there hath been and is in Scotland, it needed not be thought strange that the Nation and Church are low and daily Sinking, especially if it be considered that Laodicea like, we are saying, we are rich, tho' the Lord knows we are poor, Miserable, Wretched, Blind, and Naked, doth not almost every Person and party plead Innocence, refusing to acknowledge Sin? And yet all parties have so Sinned, that GOD hath begun to testifie against us, writing Wrath on almost every Dispensation of his Providence, and if Sovereign Mercy prevent not, we have all ground to fear desolating and Land Wasting Judgments and Calamities when the Lord cometh forth out of his place, to punish the Inhabitants of this Land, for their Personal, Family, Congregational, and National Sins: Great goodness it is, that in his Wrath he hath hitherto remembered Mercy, and that Our Mother is not yet put away and Divorced; We desire to rejoyce and be thankful, that in this sad time of falling away, the Lord hath yet a few Names i. e. true Christians in Scotland, who, tho' Lamentably divided one from another, yet  
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are united in Christ their head, and Children of the same Father, and will enjoy the same Inheritance in the World to come. Yea we doubt not but Christ hath yet in Scotland a Golden Candlestick and Stars or Angels i. e. true Ministers of his everlasting Gospel, whom he hath sent forth as his Ambassadors to treat with Sinners, and who, tho' Joining with this Established Church, yet are grieved ( we hope ) with her backslidings; Only we cannot conceal our grief that the precious are not separate from the Vile, and that Christ's Sent Servants are so little active, Bold, and Faithful in standing up for him against his Adversaries of divers sorts. For Our part we desire to rejoice in any good thing that remains wishing the strengthening thereof. And it cannot be denyed but one great mean of Strengthening any remaining good that is to be found, is, before the Lord to mourn over, and before Men to plead against Defections and departings out of the way; It is the undoubted duty of all, both Ministers and others who would desire the Lord's Presence to be continued in this Poor Church and Land, and who are sorrowing for his hiding his Face from the same, as at this day, We say it is the undoubted duty of all such to stir up themselves to take hold on him, to hold him and not let him go, as Jacob, Gen. 32.26. and the Spouse Cant. 3. 4. and to give him no rest till he make our Jerusalem a praise in the Earth; And likewise it is their duty as to mourn for, and turn from their own Sins of all sorts so to plead with their Mother that she would put away her Whoredoms, and to bear Testimony and Protest against her unfaithfulness to Her Husband, See Hos. 2.

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Jer. 3. too little of this Work in any of the forementioned respects hath been, or is to be found amongst Ministers, and Professors in this Land, since the Revolution; And these who have munted at it are so surrounded with Weights and Impediments, What in themselves, What in others, That little hath been got done to any purpose: Happy they who are truly willing and sincerely aiming, there is encouragment for such 2 Cor. 8. 12. for our own part, altho we have been Essaying something of this Nature for many years bypast, ( apprehending others, who were in more eminent Station, and Endowed with far greater Abilities, Notwithstanding their manifold Obligations, to be Lamentably remiss in appearing for the Cause of Christ ) yet we Ingenuously confess Our mints at this undoubted duty of witnessing for GOD against Sin in Church and State, have been always Encompassed with innumerable Failures in the Lords sight, so that we may say as in James 3. 2. In many things we offend all: And it is not to be doubted, but as in other human Societies, Especially in this Evil and Corrupt time, so amongst us, the worst part is Supernumerary: The Lord being privy to Secret Principles, Motives and ends, as well as to Actions, seeth no doubt much Chaff and little Wheat in the great heap of Professors. But such as we are ( some of a longer, some a shorter continuance ) we have endeavoured ( as the Lord gave light and Assistance ) to plead against many things in this present Church and State, which we are perswaded are Offensive to GOD: For  
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this effect and purpose we have made many Representations of our Grievances, mostly to the Judicatories of the Church, sometimes likewise to the State; but seldom have such Complaints and Addresses met with desirable entertainment, nay Reproaches and Repulses instead of Redress, have for the most part been received for these 22 Years and more: Much hath been written and Printed against us and Our Way, and even by some, who before had Employed their Pens in our Defence, yet so long as we could, we have abstained from Publishing any Apology or Vindication of Our Way; But now the Land so shaking as if some notable Revolution (whereby Writing or Printing may be rendered for a time Impracticable) were imminent, lest the World should have access only to know what Our Accusers say against us, and not what we have to Answer: We have adventured to give some Account of true Matters of Fact. viz. Of Our Grievances, and of the way whereby we sought their Removal, which being refused, was the Cause and occasion, of Our Discountenancing these whom we saw Chargeable with the things complained of: Moreover, because many have Aspersed us with Reproaches, as if we were Erroneous and Schismatical, We have in the following Essay exhibited to the World a Succinct Account of our Principles, according to which We have desired to Act and Practise, following the  
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*foot-steps of the Flock, in Cases and times, someway Parallel to Ours: We little doubt but unbyassed Judges weighing rightly what we are to say, will easily perceive, that what we avow and own as our practice, is not so Unwarrantable as many have Represented it: And altho We have Peace in Our Minds with Respect to Our Professed Practice, Judging it to be such as hath Warrant from the Holy Scriptures, notwithstanding that ( as Act. 28. 21. ) it is much spoken against, yet We have not at present Industriously made such a Formal Vindication thereof, as the Grounds and Reasons of it might allow, hence the World will have little occasion to think or say that self Interest and Credit have moved to the present undertaking.*

*Being Conscious to our selves, of the Rudeness of this Draught, and how unpolished it will be thought, by the nice Criticks of the time, ( whose Applause we are not Ambitious to Gain ) we have no other Sanctuary to Resort unto, but the Vis veritatis, the Strong-Hold of Truth: Which if we be helped to cleave to, we need not much regard the Assaults of Blustering Words ( which separate from Truth are but Wind ) from what Airth soever they may come. Finally we would add that altho in the following Paper, we have Detected the Sins of others, yet we do not plead Innocence for our selves, either as to the Sins of the time, or our Mismannagement in Testifying against them, willingly acknowledging, that all things Considered, we are some way or other as guilty as any.*



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## T H E INTRODUCTION.

THE Militant Church hath always been obnoxious to Vicissitudes, sometimes it pleaseth the Lord to show himself so in her, that she may justly be called *Jekovah Shammah*, *Ezek. 48. 35.* "Looking forth as the Morning, 'fair as the Moon, clear as the Sun, terrible as 'an Army with Banners, *Cant. 6. 10.* And is 'beautifull for Situation, the Joy of the Earth, 'God being known in her Palaces for a Refuge, *Psal. 48. 2, 3.* And then she is made to sing a Song upon *Alameth*, as in *Psal. 46.* At other times the Red-Dragon maketh such Assaults by Force and Fraud, (the Lord permitting it so to be for holy and wise Ends) and sendeth out his Emissaries secret and open to devour her, that she is necessitat to flee into the Wilderness, *Rev. 12.* And to pour forth ineffable Complaints, saying as in *Lam. 1. 12.* *Is it nothing to you, all ye that pass by, behold and see, if there be any Sorrow like to my Sorrow &c.* And when  
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the Lord returneth “ to create a Defence over the  
‘ Glory, and to cause his People dwell in a peace-  
‘ able Habitation, and in sure Dwellings, and in  
‘ quiet resting Places. *Isa.* 32. 18. Then Satan,  
the restless Adversary, behaving himself as a  
subtile Serpent, and often times transforming  
himself into an Angel of Light, soweth Tares  
while Men sleep, and corrupteth the Minds of  
Men, either with Delusions and Errors, or else  
with false Peace, Carnality and Security;  
Thus essaying to reach the Church a more de-  
structive Blow than by hot Persecution. 2.  
*Cor.* 11. 3. *Gal.* 3. 1. *Rev.* 3. 15, 16, 17,  
&c. Hence many particular Churches are turn-  
ed into Synagogues of Satan, and really term-  
ed by the Lord *Lo-ammi* and *Lo-ruhamah*, *Hos.*  
1. 6, 9. Yet nevertheless the Lord hath always a  
Tent some where among Men, and he that sit-  
teth on the Throne of *David* hath still a King-  
dom on Earth, and will have till his second  
Coming.

Amongst many particular visible Churches,  
the Church of *Scotland* is not the least conspicu-  
ous. It hath pleased the Lord to give as signal  
Evidences of his Presence in, and Love to her  
as in any (we may say) since the Apostles  
Days. Various and manifold have the Vicissi-  
tudes been, whereof she hath had Trial. The  
Beams of the Sun of Righteousness darting  
Light and Heat upon her, have many times  
made her to “ blossom as the Rose, and to rejoyce  
‘ even with Joy and Singing. *Isa.* 35. At o-  
ther times, her Iniquities have made the Lord to  
hide his Face from her, and to cover himself  
with

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with a Cloud, so that she hath become like the heath in the Desert, and been made to sit solitary with her Visage become black, to read her Book of Lamentations. Yet so gracious hath the Lord been to her, that, notwithstanding all her Whoredoms he hath not yet given her a Bill of Divorcement, *our Israel hath not yet been forsaken, nor our Judah of her God, tho' our whole Land hath been filled with Sin against our Holy One, who hath often said, How shall I give thee up? How shall I make thee as Admah?*

Our Histories inform us, how this Land was first visited with the Light of the Gospel, the Inhabitants, Prince and People, turned from *Paganism* to *Christianity*. See *Bnchan. Hist. Scot.* and the Preface to *Knox's History*. And how, after that Cloud of Antichristian Darkness, which succeeded to the true Light, and lay long on this Realm, The Lord cleared the Sky by the Ministry of his eminent Servants Mr. *Patrick Hamilton*, Mr. *George Wishart*, Mr. *John Knox* and others, so that an Orthodox Confession was Approven and Ratified by the Parliament, *anno* 1560. The Worship, Discipline and Government shortly thereafter were likewise established, and practised according to Scripture Pattern, which Reformation (tho' not without Opposition) was carried on till the year 1596. Before this Year the Covenant was at least thrice sworn; See *Knox* and *Calderwood's Histories*. And likewise what a wondrous work of Power and Mercy God did work in and after the Year 1637, in Overturning the Hierarchy, Superstition, and *English Popish Ceremonies*,

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*Ceremonies, High Commission &c.* which by Force and Fraud had been gradually introduced, and thereafter more openly and violently obtruded on this Church and Nation, and continued therein for the space of about 30 Years; The Lord stirred up many to withstand the Introduction of the *Service-Book*, and the *Book of Canons* in such sort, that incontinent not only the City of *Edinburgh* (where the opposition was first made to that Innovation) but likewise the whole Nation was in some Ferment, untill a General Assembly was held at *Glasgow* in *November 1638*. The Godly Party having in the preceeding year renewed the National-Covenant, did valiantly contend against Prelacy and all its Appendices, finding it a Weed that God had never planted, and so worthy of Eradication: Which Reformation in our Church tho' much condemned at first, yet was Ratified by the Parliament 1641. How wonderfully the Lord's Hand appeared in this Reformation, will be acknowledged by any, who shall with attention read the Historical Accounts thereof, especially, that *Latine* Treatise printed at *Dantzick* anno 1641, Entituled *Rerum nuper. in Scot. gestarum Historia*, and the Acts, of Assembly from 1638 to 1649 Inclusive, whereby it will appear what pleasant Success the Covenanted Work of Reformation had both in this Land and in *England* (after they Swore the Solemn League anno 1643) yea in *Ireland* also in some measure. The deplorable Alteration and marring of that blessed Work from the Year 1650 or 1651 (when the Controversy anent the

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the *Publick Resolutions* was tossed to the renting of this Church to this very day) unto the late *Revolution* 1689, with the dreadfull *Perfidie, Perjurie, Persecution, Bloodshed, Oppression, Tyranny, Defection, and Apostacy* abounding in that sad Period, is represented to us in the following printed Treatises viz. *Causes of Wrath* printed anno 1653. *Apologetical Relation, Napthali, Jus populi vindicatum, The true Non-Conformist, History of Indulgence, Banders Disbanded Rectius Instruendum, Informatory Vindication, Hind let loose, Testimony against the Toleration,* Together with a small Treatise entituled *A Memorial of Grievances* printed anno 1690. Besides several other Pamphlets, containing some Account of that sad and dismal Time, to all which we refer the Reader, heartily wishing he may peruse the same diligently, for we are persuaded, he would not lose his pains in so doing: Amongst many other things, he may thence see the Accomplishment of the Promise, *Psal. 2. 8. Isa. 42. 4.* And the great Mercy of the Lord expressed to this Church, in making her at some times as an Army with Banners, and even at her lowest Ebb, and when her Enemies have overtaken her between the Straits *Lam. 1. 3.* In spiriting and acting forth some to stand up for him and his Cause against the Workers of Iniquity; and to resist unto Blood, striving against Sin: Some such the Lord hath had in this Land in the very worst times: And hence also the wonderfull and free Grace and Patience of God in continuing the Gospel in this Realm, notwithstanding the great Provocations given



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given him by all Ranks first and last, may plainly appear. Supposing our Reader to have by the perusal of the foresaid Treatises acquired some good Understanding of the Testimony maintained by that witnessing and suffering Remnant (whose Cause is vindicated in these Books) as it was stated about the year 1687. We shall not needlessly repeat, only the *Hind let loose* abovementioned, shuts up its last Period with some Account of the Rise, Offer and Reception of that ensnaring *Toleration* which the Late Usurper *James Duke of York* issued forth; in which Relation we may find, that some few Ministers refused and condemned it, these the contending Party adhered to, withdrawing from such as embraced it with a Gratulatory Address. Famous and Faithfull Mr. *James Renwick* for his faithfull and constant opposing of this and many other Iniquous courses of the Time was shortly put to Death, after his presenting the abovenamed Testimony against the *Toleration*: How little Friendship or Brotherly Love he met with from the Tolerated Ministers during his Imprisonment, is well known to these who were concerned observers: Not long after, it pleased the Lord, to break the Yoke of Tyranny, by causing a notable Revolution, through the means of the Illustrious Prince of *Orange*, who taking to heart, the Distressed Condition of *Britain* and *Ireland*, undertook an Expedition for their Delivery, whereunto he was encouraged and invited by a great part of these Lands. He Arriving in *England* Anno 1688, was there received with general satisfaction

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tion, and in a few Months, he with that excellent Princess, his Consort were declared King and Queen of *England*: The foresaid Popish Prince distrusting the Equity of his Cause, and the Affection of these over whom he claimed Regal Authority withdrew into *France*, from whence he came into *Ireland*, where he laboured to regain what he had lost, till *K. William* by Victorious Arms worsted him at the *Bayne*, so that he made his escape thence into *France* again. The Estates of *Scotland* Anno 1689, sent Commissioners with an offer of the Crown of this Realm to *K. William*: Craving, that he would take the Government thereof upon him, which he did Swearing our Coronation Oath, receiving and promising to observe the Claim of Right, and Redress, Grievances: Thus he became King of *Scotland* likewise, and the Convention of Estates were turned into a Parliament: Which Revolution gave a considerable Dash to the *Jacobitish & Prelatick Tribe*; As on the other hand, these who professed themselves of the *Presbyterian Perswasion* were encouraged. The Ministers (Many, yea, the bulk of which had Complied with the abovementioned Sinful Toleration) had General Meetings at *Edinburgh*: And thereafter *Octob: 16. 1690*, sat down at *Edinburgh* at the King and Queen's Command in a General Assembly: Here then is the face of Church and State Established; Which when the suffering Remnant perceived to fail of what they expected (for expecting Judgment to return to Righteousness, they formerly had been active, by what Military Assistance they could

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give, to promote the Revolution Interest) they began to think, that they had long enough concurred with these who in the immediately preceding years were seeking the Ruin of the Work and People of God; and therefore seeing the Conditions, whereupon they offered their Service to the Estates were not fulfilled. *viz.* These mentioned in a forecited Pamphlet, call'd, *A Memorial of Grievances* Printed 1690. Such as that their Majesties should be required to Subscribe our Sacred Covenants, and that the State and Army should be purged from the horrid Corruptions, wherewith they were over-grown &c. We say, seeing these things were not granted, but on the contrary Matters becoming daily more hopeless as to these and other things whereof they implored an amendment, they entered into Consultations, whether or not it were their Duty to join the Army as then a framing, Whereupon (tho they were considerably unite in the Renovation of our Sacred Covenants at *Leschmahago* anno 1689. An account of which Action is extant in Print) they were sadly split at least into three Opinions and Practises conform thereto, Mr. *Thomas Linning* their Minister, Mr. *Alexander Shields* and Mr. *William Boyd* Preachers with several private Persons declared their Opinion, *viz.* that tho things went not as they could have wished, yet it was fit to concurr actively in the same Cause, and embark in the same bottom with the Church and State as then restored, accordingly these did practise, serving in the Regiment commanded by the Earl of *Angus*, with which Mr. *Shields*



*Shields* went Abroad being ordained ther Minister, the other two Mrs. *Linning* and *Boyd* abiding at home joined with the Ministers of the present Church from whom they had formerly stood aloft: How these three were brought off the way they formerly owned shall hereafter be further declared; Another sort were of a quite opposite Judgement and Practice thinking that there was so little difference betwixt the State of the Church and Nation, after the Revolution and the State both were in, under the Duke of *York's* Toleration, that they could neither own *K. W.* and *Q. M.* as King and Queen of *Scotland*, nor own the Ministers and Church Judicatories, and so thought themselves bound to decline Subjection to all Courts whether Civil or Ecclesiastick in the Nation. Let the Reader (if he please) see the second Edition of *The Informatory Vindication* from page 205 to 277 where their way is declared more fully with the Grounds thereof by themselves.

A Third Sort Judged it most like to Scripture Pattern, to own what was good in both Church and State, and to protest and bear Witness against the Defections of both, by pleading in face of Judicatories for Redress of Grievances, but could not see ground intirely to decline them as incompetent or totally corrupt; Somethings they saw changed to the better, which they could but not practically acknowledge, such as, The Supremacy & Tyranny abolished out of the Magistracy, and Government regulate by Laws made by the Suffrage of a free Parliament, hence

hence they subjected thereto in things lawful : As to the Church they made Application to Synods and Assemblies for obtaining an Amendment of Things of which they saw ground to Complain, and by this Application they testified that they owned Her to be a true Church, tho' they judged any Alteration in the Ministry from what it was under *York's* Toleration, tho' in several things to the better, yet not so considerable, as that they could join with them, until they should make a full & due acknowledgement of their Defections; this due and requisite Confession being denied, this People refused to hear these Ministers who were chargeable, lest they should condemn their former Practice vindicated in the *Informatory Vindication* and *Hind let loose*, for they saw little difference between the Ministers as Tolerated and these same as now Established; save only what arose from External Circumstances, viz. the Alteration that was made by the Revolution settlement, *Tempora mutantur & nos mutamur ab illis*. In this Judgement and practice, the People we now mean were daily more and more confirmed, Things still waxing worse: This is a summary account of the Three Parties into which the Sufferers abovementioned were divided, tho' each of them professeth to be Presbyterian, and to adhere to our 'Confession of Faith' 'Catechisms, Covenants, Directory for Worship, 'Propositions concerning Church Government, and other pieces of the attained to Reformation. The two first having Laboriously spoken for their own Defence by Printed Pamphlets, each  
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of them against the other, and both against the third, which patiently and quietly hath born all without Printed Replys, We being Vouchers of this third way shall for Reasons hinted in the Epistle to the Reader at length give the World to know somewhat more fully concerning the grounds thereof in this present Essay.

We for Reasons contained in the *Grievances* to be mentioned below, wanting the benefite of publick Ordinances in the Congregations where we respectively lived, were constrained to take the most suitable means we could, for strengthening one anothers hands in the way of Duty, and for mutual Edification, *viz.* speaking often one to another according to *Mal. 3. 17.* and (as formerly we were wont) Meeting together in Societies for Prayer and Christian Converse, Corresponding likeways amongst our selves by sending some from every quarter, and sometimes conferring with Ministers who professed their dissatisfaction with the Courses of this present Church. At length, after many silent Sabbaths, we judging it an unsupportable want to be deprived of the benefite of Christ's Ordinances dispensed in his way, had several Conferences with the Reverend Mr. *John Hepburn* Minister of the Gospel at *Orr* in *Galloway* in order to joining with him, whom having found really grieved at the Defections and Backslidings of this Church and Land, we (after crying to the Lord for Light and Counsel) came to be resolved to hear him; and being still more and more satisfied as to his Faithfulness to his Great  
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Master and the Souls of Sinners, we cordially submitted to his Ministry, and continue to do-  
ing to this very day with great freedom, and  
(we hope) well 'grounded satisfaction, fearing  
nothing more than that we neither have  
walked, nor yet do walk worthy of such an high  
Privilege vouchsafed us by the Good and Gra-  
cious LORD of the Vineyard, and that by our  
Misimprovment thereof God may be provoked  
to punish us with the removal of it.

When he and we joined, his and our Caule  
(which we hope was also Christ's) became one  
and common to both, which we mannaged, as  
the Lord helped by Witnessing against what we  
judged wrong both in the Magistracy and Mi-  
nistry, he faithfully and freely discovering (in  
Sermons and otherways) these Evils and reprov-  
ing them according to 1 *Tim.* 5. 20. *Eph.* 5. 11.  
13. &c. and we owning hearing and adhering  
to him in the Discharge of that Duty, and when  
he was called before Judicatories for it, we ac-  
companied and attended on him, willing to give  
what Assistance we could, and subscribed with  
him Protestations or Papers of that nature when  
need was.

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# Humble Pleadings

FOR THE

*Good Old Way,*  
&c.

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PART I.

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HAVING in the Introduction given a Brief Historical Relation, of the several Remarkable Periods of this Church; Wee now come to tell what Our Grievances have been, and are with Respect to this present Church and State as Established since the Revolution

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lution, and that because the Sins we have minted to testify against, are by many either denied or Extenuated: But before we set down Our Grievances, we shall give a Summary Declaration of our Principles, because some have branded us with the Black Aspersions of *Error* and *Shism*, These Principles which we are now about to write down, were for the most part read in almost the same words at the Committee held at *Sandghair*, anno 1705, and approved by the Ministers Members of the same.

I. We own the Scriptures of the Old and New Testament, to be the only Rule of Faith and manners, and the Protestant Reformed Doctrine according to the same, Publickly Professed in the Church of *Scotland*, summarily Contained in our Confession of Faith, Larger and shorter Catechisms Approved by the Ass. of the said Church, 1647 in Opposition to *Papery*, *Socinianism*, *Arminianism*, *Quakerism*, *Libertinism*, *Baxterianism*, *Bourignonism*, and all other Errors contrary to the foresaid Reformed Doctrine and inconsistent therewith.

II. We declare Our sincere and hearty Adherence to the Form of Worship, Received and Practised in the Church of *Scotland*, Approved and Enjoyed in the Acts of the General Assembly thereof, held forth in the Directory for Worship, and we Condemn whatever is not according to the same.

III. We desire firmly to believe that the Lord Christ, the only and alone Head and King of his Church, hath appointed a particular Form of Government, therein to continue to the end of the

the World Unalterable, and we believe, Presbyterian-Government ( as it hath been Exercised in this Land in Sessions, Presbyteries, Synods and General Assemblies, by Ministers and Ruling Elders in a parity of Persons, & Subordination of Judicatories, as to Jurisdiction and Church Government held forth in Acts of General Assembly Books of Discipline, and Faithful writings of our worthy Divines on that head, but principally in the Propositions concerning Church Government, received and Approven by the Assembly 1645, *Seff. 16.* is this Form, and that any other sort of Church-Government, pretended unto and pleaded for by whomsoever, especially *Prelacy* lately Establiſhed in *Scotland*, and yet continuing in *England* and *Ireland*, ( tho Abjured in our Covenants ) is not the foresaid Government appointed by Christ Jesus.

IV. Wee believe the Lord Christ his alone headship in and over his Church and Her Intrinsic Power, Purchased by his Blood, whereby she is Impowered to do all things for her own Preservation and Edification, according to Scripture Rule, as freely in all things and Respects, as any Society or Kingdom in the World, and Independent upon any Foreign Civil Power, whether Supreme or Subordinate.

V. We desire to rejoice with all Our hearts at the Reformation of this Church from *Papery*, and *Prelacy*, and all the Appendices thereof, and at all the Glorious Actings of Our worthy Ancestours in carrying on of the same, and doing things Relative thereto: Of all which we give also Our Constant Approbation.

VI. In the next place, in like manner, We Approve of, and adhere to the Sacred and blessed Covenants, the National Covenant and Solemn League, containing nothing in them, but what was by Gods Word, Binding Antecedently to their making; As also we believe their constant Obligation on these Nations, which cannot be dissolved by any Human Power whatsoever; We likewise declare Our hearty Adherence to the Publick Renovations of the said Covenants, together with the Solemn Acknowledgment of publick Sins against the same, and engagement to all duties therein contained, emitted in the year 1648. And we adhere to the foresaid Publick Acknowledgment of Sins and engagement to Duties, consonant to the Scriptures of Truth, Enlarged at the last Renovation of the Covenants 1689. And from Our very Hearts declare Our Abhorrence of all things done in prejudice of these Covenants, and for making them to be forgotten, whether Oaths or Declarations against and contrary to them, whether Directly or Indirectly, and all other Oaths Exclusive of or Derogating from them, and Indignities whatsoever done thereunto, and farther, We declare, Our Adherence to the whole Heads and Articles of the Covenanted Work of Reformation, and all the worthy Testimonies given thereunto, either by writing or Suffering, As also we declare against every thing contrary thereto, or Derogating therefrom, particularly hearing of Curats, Indulgence of whatsoever Edition, Tests and Sinful Bonds of whatsoever Sort under the late Reigns, paying of  
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Cefs for Suppressing the Gospel, all Blood shed for adhering to the foresaid Reformation in any of its parts, all Accession thereunto Directly or Indirectly, the ill-imited Toleration flowing from a Blasphemously Arrogate absolute Supremacy, the acceptance thereof, with the most unaccountable Addressing therefore, and all Joining therewith. And all other things in that Evil time done against the Work and Cause of GOD.

These are the Principles we Avouch, and if any shall Evince Our way to be Cross to these, or shall Convincingly show that we have pleaded for, or owned any thing contrair to Scripture or the Principles of this Church in Purer times. We hereby declare that we are willing (through GOD's Grace) to acknowledge Our Error. Let the World then Judge, how little Reason there is for Accusing us of *Error* and *Schism*, &c.

We now come to narrate several things in the Publick Administrations of this Church and State since the Revolution which have been Our Grievances, ( O that the Lord may help us and others to be more Grieved for them ) we shall not, neither can we Represent all these things which Justly may be Gravaminous, much less shall we take upon us to Dig Deeper into the Heart-Sins, the secret Springs of Our departing from GOD, something to this purpose is done in a little Paper Printed anno 1712: under the name of the Causes of GOD's Wrath with *Scotland*, &c. Yet very far short of what the true Sum doth amount unto. The following Grievances, mostly respect the Failures of the

the Church-Officers, yet in such a way as the many Sinful Publick Administrations of the State, are Interwoven with, and wrapped up in the account of the former. For we must declare, that this and the former Reign have Contracted deep Guilt on the Throne and Nation, by many Mal-Administrations, as will appear afterwards: *The Grievances are these.*

*Griev.* I. That neither at the Revolution nor since, hath there been any due Inquiry made into the Sinful Compliances of the Office-bearers and Members of this National-Church in the former-times. *viz.* Betwixt 1650 and 1689. nor any Censure Inflicted, according to the Demerit of their Faults, but on the contrary, some of these Compliers, Ministers and others were Connived at, yea Advanced without any Publick Profession (in a Judicial way) of their Repentance, for their Compliances and sad Steps of Defection.

The matter of this Grievance cannot be denyed with any Colour of Reason, by these who know the former Period, and the Proceedings of this Church since the Revolution, with Relation to it: These Compliances are Discover'd by the Authors of the Treatises mentioned pag. 5. It is well known that some Ministers took the Contradictory Test, who were yet continued in the Ministry without any due acknowledgment or professed Repentance in a Judicial way.

Master *George Mildrum*, who formerly had been a Curat, was sometimes chosen Moderator in the General Assembly, *viz.* anno 1698 and 1703. and also was advanced to be Professor of

Theology in the Colledge of *Edinburgh*, and yet was never required to make Publick Profession of his Repentance for is former way : This is one Instance in lieu of many, such as Testers being made Ruling Elders. &c.

*Griev.* II. That there hath not been a Judicial condemning of the sad steps of Defection of this Church and Land from the Covenanted Work of Reformation, such as the publick Resolution, and Association with Malignants following thereon, the Silence of many Ministers in not testifying against the Blasphemous Supremacy arrogated by *Charles 2d.* and the perfidious subversion of the foresaid Beautiful Reformation by the *Act Rescissory* and other wicked Laws to that effect, his Introduction of Abjured Prelacy, the Apostacy of a great part of the then Ministry, in joining with the foresaid Prelacy, the hearing and owning of such who thus Apostatized, the receiving of *Indulgences* of whatsoever Edition from the foresaid *Charles*, accepting of *York's* Toleration, together with all other steps of Defection summed up in the *Hind-let-loose*, which to enumerate here would be too tedious; These were never formally and fully enumerate, and condemned by the General Assembly of this present Church, for in that Act for a Fast 1690, very many of that times Defections are not so much as named, for instance Ministers their desisting from the Exercise of their Function at the King's Command, and continuing to ly by from the same, forsaking their Flocks, when there was most need of their Pastoral care and

and inspection, besides these abovementioned Sins, and many others related in the Writings of that Iniquous time. There are, we grant, in that foresaid Act, some general and overly hints of the several kinds of the Lands Abominations, but there is no particular condescension as to the Individual Acts *hic & nunc* with their Aggravations: Let the Reader for his satisfaction in this Matter, compare that Act with the abovesited Writings.

*Griev. III.* The not approving and justifying by an Act of Assembly, the several faithful Witnessings Wrestlings and Sufferings of the Lords Servants and People, in contending for our LORD CHRIST his Interests, in opposition to all Encroachments made thereon by his and his Churches Enemies; yea there hath not been such an honourable mention made of these Witnesses and their Contendings as was requisite, But on the contrary an unparalleled disregarding, and (as would seem) an Industrious forgetting of them since this last Establishment took place; some Ministers likewise tacitely condemning many parts of their Testimony, looking on these Faithful Appearances with dislike and contempt, have thereby given great ground of Offence and Jealousy to us and many others.

The Conduct of this Church (as represented in the three preceding Grievances) to the unbyassed cannot but appear to be dissonant to the laudable practice of Christ's Church in the Old and New Testament in like Circumstances, namely when She, after great Light received;  
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falling under Persecution, and into Defection, hath been restored to Liberty, as the Church in the Days of *Hezekiah*, 2 *Chron.* 29. 30. 31. Chapters, and of *Josiah* 2 *Kings* 22. 23. Chapters and in the time of *Ezra* and *Nehemiah*, see *Hag.* 1. 5, 7. *Ezra*, 9. 10. Chapters throughout. *Nehem.* 8. 9. and 13. Chapters. Where 1. Its observable that the Instruments of the then Reformation Inflicted Condign Censure and punishment upon Delinquents. 2 That they unbosomed themselves by a particular and free Confession of the several steps of their former Backslidings. 3. That they make honourable mention of *Jeremiah*, and other true Prophets, who had been faithful to God in their day, *Ezra* 1. 1. *Neh.* 1. 7. and 9. 26.

How necessary these Duties are may further be Learned from Christ's Message to the seven Churches of *Asia*, *Rev.* 2, and 3, Chap. the Epistle of *Paul* to the *Galatians*, and also his second to the *Corinthians* confirm the necessity thereof. The Church of *Scotland* about the year 1637 and downwards sedulously laboured to shovel out of the way the Rubbish of preceeding Corruptions by Deposing and Excommunicating *Bishops*, Annulling six pretended *Assemblies*, Condemning Unlawful Oaths imposed on *In-trants* into the Ministry extruding the *Leturgical Service-Book*, *Book of Ordination*, Abolishing *Prelacy*, and the *High Commission*, Condemning *Perth Articles*, and the Civil places and Power of Church-Men, &c.

And then also they revived and approved Acts and Records of former Lawful Assemblies, approving



proving and Homologating likewise the many Testimonies, Supplications and Protestations against the Sins of their Day : See our *National Covenant* renewed *Anno* 1638 and 1639, (with Application to that time) by an Act of Assembly, and many such Things which are to be seen in the Printed Acts. How sad is it that such notable and Laudable precedents were not followed by his present Church !

*Griev. IV.* That many Ministers (and practically this National Church ) have affirmed that by the foresaid National Fast *Anno* 1690, the Scandal of all former publick Sins was so removed, as it was not necessary to call Persons guilty to any further open Acknowledgement. Tho' we might condescend on some particular Ministers affirming as before is said, yet we need not, seeing it would seem to be the Sentiment of the Plurality of this National Church, for neither after that Fast, nor before, did the Assembly make any Acts or Appointments for causing Persons guilty of Scandalous Defection, Compliances and Perjury in the Persecuting Time to be brought to a Personal and publick acknowledgement thereof before the respective Congregations where they lived.

*Griev. V.* That the Abjured *Prelatick Curats* were received into Ministerial Communion, without requiring so much in the Act of Assumption, as an outward shadow of Repentance for their Apostacy and other wicked practices, much less such satisfactory evidences of their being truly sorrowful for what they had been and done as  
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the Word of God Commands, and the Acts of our Famous Assemblies enjoin in like Cases, and as it might have been thought the Zeal of Ministers professing Godliness would have desired, by which course these *Curats* and other *Offenders* were sadly hardened, God was Robbed of the Glory which ought to have been given him by due Confession, and many other sad Effects followed.

That by what is mentioned in both these Grievances, great Injury was done to the Church and People of God, and to the Souls of the guilty may several ways appear.

1. That Confession *Anno* 1690, did not instance any of the particular Facts with the Actors thereof; Hence in the Observation of the Fast in particular Congregations the Precious were not separated from the Vile, Guilty and not guilty kept the same alike, the former making no more publick and visible profession of Repentance for their sinful ways than the Latter; Neither had the Minister any Injunctions or Instructions from the Assembly, to require a Personal Acknowledgment, what any particular Minister at that, or any other Season, did in this Matter had no Authoritative Warrant from the General Assembly. Now this is manifestly cross to what the Scriptures require *1 Tim. 5. 20. Ezek. 22. 26.*

2. The Faithful Suffering Party had been deeply offended at the Apostacy and perfidie of many, both great and small, and in bearing Testimony against them in these Courses, many excellent Ones of the Earth, had expended  
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their Blood on Fields and Scaffolds; Was it not then an unspeakable Injurie done to these Witnesses, both these who survived the Persecution, and to the Blood of these who were put to Death in that Noble Cause, when this Church (tho' professing that they have the Exercise of Intrinsick Power) did not so much for the Glory of God, the satisfaction of the offended, and for the honour and vindication of the Martyrs as to call the Offenders to a particular and Personal Acknowledgement in publick? see *Matth.* 18. 6, &c. *Mark* 9, 42. 2. *Cor.* 6. 3. *Ja.* 5. 16. *Luke* 7. 3, 4. *Josh.* 7. 19. 1 *Tim.* 5. 20.

3. Seing such a Confession (when right) is a sign of Repentance and of Persons their being willing to take Shame and Confusion of Face to themselves, and the Churches requiring this, is a Mean appointed by God to bring Publick Offenders to Repentance 1 *Cor.* 5. Compared with 2 *Cor.* 2. and 7 *Chapters*, and to deter others 1 *Tim.* 5. 20. the above narrated neglect was therefore most destructive, both to the guilty who were thereby hardened; and also to others as emboldening them (when the like Temptations occur) to do as they did.

4. Seeing the Principles and Practices of the Curats, had been so Displeasing to GOD, and Offensive to his People, and seeing the Godly in this Land for Testifying against them (as being justly Abjured in our Covenants, which oblige us to endeavour, to our Power, the Extirpation of *Prelacy*, in all its parts) had endured grievous Sufferings; certainly this Church Her passing the



the most part of them as they did, and Assuming others of them into Ministerial Communion, without satisfieing Tokens of sincere Repentance, declared in a Judicial way, was most Sinful and hereby they bewrayed great Indifferency and want of Zeal for the glory of GOD, Little Sympathie with the Godly, whose hearts were grieved that any Remnant of Prelacy or Prelatists should be left in this Land.

And Finally their lukewarmness in Prosecuting the ends of our Sacred and Solemn Covenants, was in this discovered, for it is acknowledged by all, that many Curats were received into Ministerial Communion by this present Church, and what Conditions were required in the Admission, we may learn from the Assemblys *Letter* to the King Novr. 13. 1690. where they say, We have given Instructions about the late Conformists, that none of them be Remov-  
 ed from their places but such as are Insufficient  
 or Scandalous, or Erronious, or Supinly Neg-  
 ligent, and in their Instructions to the *Com-  
 missioners* for Visitations on the South and North of *Tay*. They speak to the same purpose, where it is to be observed, that the Assembly here Insinuateth, that to believe that *Prelacy* hath Divine Warrant is no Error, and that these Perjured *Curats* their practices in creeping into the Kirks and Charges of *Presbyterian* Ministers Violently thrust out, and their Perjurie &c. Was not Scandalous; or if they meant otherwise, it was a Dissimulatory Complement to Address the King with all, which if Considered, would be as if they had said, we have given Instru-

&ions about the late Conformists ( who are all  
 Scandalous and Erroneous ) that none of them  
 be Removed from their places, but such as are  
 either Insufficient, or Erroneous, or Scandalous  
 &c. One of these Senses must be put on that  
 Clause of their Letter. The first we conceive,  
 is what they intended, because that in the *In-  
 dex of the unprinted Acts anno 1690.* Mention is  
 made of a *Declaration by the Moderatour, that that  
 Assembly would Depose no Incumbent simply for their  
 Judgment anent the Government of the Church, &c.*  
 What they meant by [ *Simply for their Judge-  
 ment* ] is Explained Practically, for many *Curats*  
 who did not subsist in a meer holding of *Episco-  
 pal* Principles in their Judgement, but likewise  
 vented these Principles to the Detriment of this  
 Church, were nevertheless over-looked ; More-  
 over even not a few of the *Curats* who had taken  
 the *Test*, were connived at by this Church, and  
 never condignly Censured for their Scandalous  
 Course. 2. It is observable that the Assembly  
 was unfaithful to the King, in not discovering  
 to him the Mystery of Iniquity, that Operateth  
 in *Prelacy* ( *Popery's Mother* ) 2. *Thes.* 2. 7. and  
 in not Representing to him in a convincing way  
 the Scriptural Foundations of *Presbyterian* Go-  
 vernment : This Neutrality, as it was Offensive  
 to GOD, so also may and ought to be so to his  
 People ( who hence observed with grief, that  
 plentiful Seeds of that noxious Weed of *Prelacy*  
 were left in the Land, for an after Growth ) for  
 it seemeth to run cross to Scripture precepts, and  
 Laudable Examples, see *Ezra* 9. 13. 14. *Cant.* 2.  
 15. *Mat.* 18. 17. and that precedent. *Tim.* 1. 19,  
 20.

20. ( understood aright, and applied to this case by proportion ) *Gal: 5. 12. Eph. 5. 11, &c.* thus it is clear the neglecting to censure them, and ( which is a further step ) the receiving of them into Ministerial Communion, in manner above narrated, was highly sinful. 2 That Error of Lordly *Prelacy* hath been the Bane of the Christian Church, by it, the man of Sin mounted the Antichristian Throne, and therefore Persons who profess themselves of the *Hierarchical* Church, should have been Exauctorat and Deposed from all Ecclesiastick Office, unless Unfeigned Repentance in them for their former way ( which was rarely to be seen in the case in hand ) had determined to a more favourable Treatment of them. 3. *Episcopacy* and its Abettors have been the Tools, whereby Satan hath frequently brought this Church down from her Excellency, and made her Tributary *Lam. 1. 1.* *Palladius* the *Romish* Emisarie Ushered it in first about the year 452. and by this Engine, the purity and Spiritual Beautie of the then Church of *Scotland*, was speedily defaced, and the Nation brought into Subjection to Antichrist, as the head of the Church. Secondly, About the year 1572. The *Tulchan* Bishops were obtruded, to the great Disquiet of the Church, and if the Lord had not Spirited many Valiant Sons of *Zadock*, to oppose that project, it is hard to tell what Evil might have ensued.

Thirdly, About the year 1606. A New Plan was devised for the same intent. viz. *The Constant Moderatorship*, which gradually prevailing ( tho not without Vigorous opposition from

from the Faithful of that time ) took so far place at length that thirteen Bishops were Created; In what Condition this Church then was, the Historys of that time may Inform the World.

*Fourthly*, What a deadly Sting it had in 'tis Tail, when Re-introduced (over the Belly of Previous Oaths to the contrary, ) *anno* 1662 is not forgotten by many yet alive, which might have been a warning to ensuing Generations to beware of these Men, and not to be so Imprudent as the Man in the Fable, who pitying the Frozen Snake, and Cherishing it was *Poysoned thereby*.

4. If it be considered how Zealous this Church was about the year 1638 and downward, in purging out the Leaven of *Prelacy*, Excommunicating some, and Deposing others of that way, as is to be seen in *the Acts of the Assembly*. The Degeneracy of this Church will appear with Relation to this Head; But some likely will say, The *Episcopalians* Exclaim against this Church for Severity toward them, and therefore none hath ground to Upbraid it with too great Lenity; We answer, it will not follow; no doubt *Agag* Grudged at *Sauls* carrying him Captive, and thought it was too great Severity, and yet *Samuel* justly Accused him, as guilty of horrid Disobedience, because he spared his Life.

If what is hinted in the preceeding Grievances, be duely Pondered, it will appear, how Unjust-dealing it was to prels that party, who had suffered so much on the foresaid accounts, to join in Church Communion, while these were holden as Church-Members, yea Church-Officers, whom Impartial and good Discipline would have



have purged out, and whom that party had in the former Period separated from, on good grounds.

*Griev. VI.* It is a great Grievance that the Persons Invested with the *Regal Power* of this Nation, were not required to come under the formal tie of Our *Covenants*, according to good Acts for that effect, particularly an *Act* of Parliament *Feb. 7. 1649.* And according to the *Assemblies Warning and Declaration* that same year, put in practice, at the Coronation of *Charles 2.* and We conceive the present Ministers Culpable, in not doing what was suitable to their Station in the matter, *viz.* Not Labouring with the Estates to have Our Sacred Covenants by them, put amongst the Conditions of Government, which were required of their *Majesties.*

This Omission cannot be denied, for there is no Vestige on Record, of any due Diligence, adhibited by the *Convention* of Ministers, or by the Assembly thereafter for this effect. And that this is just matter of Grievance against both the Civil and Ecclesiastick Judicatories will appear if it be considered. 1. That these *Covenants* being obligatory on this Nation perpetually, the Acts for the Magistrates ( who are of such Influence over the Land ) their coming under them, ought to have been carefully put in Execution by these, in whose Power it lay, whereunto the Ministry should have sedulously stirred them up. 2. The *National Covenant*, being at first framed in and for the King's Household, and the *Solemn League* being agreed to by the Par-



liaments of *Scotland, and England*, the *Estates* and the *Ministry* of *Scotland* had sufficient Ground to require the Supreme *Magistrate* to Subscribe to them. 3. Considering how Advantagious it might have been to these Lands, as a mean to Reduce them to what purity and Reformation they were fallen from. 4 Comparing the Procedure and Conduct of this present State and Church, with approved Examples in former times. The Prophets in the Old-Testament times were diligent to have the Mutual ties between King and Subject firm and sure, and the Interest of Religion Promoted and Maintained; *Samuel* to this intent acquit himself Faithfully at the Reception of *Saul*, and afterwards also: *Jehoiada* treated betwixt *Josiah* and the People 2 *Kings* 11. 9, 17. and 12. 2. other Instances might be given; but to come to Our own Land, we find our worthy Reformers Framed the Coronation Oath to Secure the Church, and indeed sufficiently Adapted to that time, when *Prelacy* was not so great a temptation to this Land as afterwards: It is known likewise, how King *Charles 2* was obliged to swear, not only that Coronation Oath foresaid, but likewise the *Covenants*. But some will perhaps say, that what was done with Relation to King *Charles 2*. had a bad Issue, so that they Repented of it. We answer, many indeed confessed their Oversight in standing so for him, after so many Evidences of his Disaffection to the Cause of GOD, yet their taking so strict Engagements of him, can never be Condemned. The Failure lay in what proceeded the Coronation, not in the man-

manner of it ; the same Objection may be as well brought against what *Jehoiada*, did at the Instalment of *Joash*, for he turned aside after the Priests Death ; Duties are not to be measured by what may haply follow.

If any say, that it would have been a vain attempt to press Their *Majesties* to take our *Covenants*, seing they were previously Sworn (contrary to them) to maintain *Prelacy* in *England* ; We Answer, seing *Presbyterian* Church Government, is the only Government in Christ's House, having his Institution, it was neither unlawful nor in vain, to require the *Magistrates* Oath for Maintaining it, not Unlawful, for these contrary Oaths being *vincula iniquitatis*, Unlawful Oaths ought not to be kept, seing by keeping them expressly, commanded Duties are omitted and Sin is committed, neither would it probably have been in vain, for *K. W.* and *Q. M.* in their Treaties with the *Estates* of *Scorland* gave sufficient Proofs of all reasonable condescension to what was proposed to them, and therefore it is now ys improbable, that if the *Ministry* and the *Estates* had laboured duly to inform them anent the lawfulness, and expediency of taking the *Covenants*, they might have gone into it. But 'tis well known that there was an unaccountable Negligence, and Neutrality in our *Representatives* with Reference to this, so that we cannot but look on them as bearing the whole blame of whatever Evils accompanied or followed this defect. Yea where is there any  
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Record of Ministers their Diligence, in dealing with these in Authority, to perswade them of the Sin, Evils and Danger of *Prelacy*, and of the Scriptural Grounds whereon *Presbytry* is built, in order to have the one extirpat, and the other Established through the three Nations? Doth not the *Solemn League* oblige to use all lawful Endeavours for this effect? And what Endeavours could be more apposite, and less lyable to Misconstruction than what we mention? And is it not a manifest Violation of that *Covenant* to leave such Endeavours unessayed, even for the Reformation of *England* and *Ireland*; Especially if it be considered that the Prince of *Orange* our late Sovereign, was Educated in the *Netherlands*, where *Presbyterian* Government is most universally professed? The Learned *Calvin* for convincing his Prince the King of *France*, dedicated to him his Elaborate Book of *Institutions*, in which Dedicatory *Epistle*, he pointedly pleads the Cause of the Reformed Religion against *Papish* Adversaries. Great Mr. *Welsb* (one of the first three in the Work of Reformation in this Land) Dedicated his excellent *Dispute against Mr. Gilbert Brown* a *Papish* Priest, to K. *James VI.* for stirring him up to a thorough Reformation. Famous Mr. *Alexander Henderson* had many Conferences with K. *Cha. I.* (a Tenacious Defender of *Episcopacy*) for his Conviction; As also the Venerable *Assemblies* of that Time, did often Address him by Letters in order to gain him: But ah! we may now say *Our Fathers where are they?*

*Greiv. VII.* The not testifying in a suitable way

way against Magistrates their allowing many *Curats* to serve Cures and to possess Benefices without dependence on this National Church, they only subscribing the Oaths of *Allegiance* and *Assurance*

This being touched before on *Griev. 5.* we shall only say, that whatever Indulgency the Civil Magistrate Exercised toward the *Curats*, much of the blame may justly be charged on this Church, which declared that none of them should be deposed or removed from their places simply for their Judgement anent Church Government: Whether or not this was conform to the *Solemn League and Covenant*, let the unprejudiced Reader judge? To our apprehension, there were at least two Sins in what is mentioned in the Grievance, one, their unaccountable Lenity towards the Enemies of the Covenanted Work of Reformation, another, their unfaithfulness in not inciting and pressing (according to their Station) the *Magistrates* to purge the Church of that Crew.

*Griev. VIII.* That wicked and ungodly Men who were Enemies to Christ and His Cause, and Evil Counsellours in the time of *Cha. 2.* and *James 7.* and who had been the Instruments of the then *Tyranny*, and the Contrivers, Enacters, and Executors of the Bloody Laws against the Lord's People, were not removed from places of Trust, at, nor since the *Revolution*. And we look upon both the Church and State as highly guilty herein: That the State was most guilty, none can much doubt who consider the Scriptures with any awful regard, such as *Psal.*

101. *Psal.* 75. 2, &c. *Rom.* 13. 3, 4. *Num.* 35. 33. *Prov.* 20 26, and 25. 4. and 28. 15, 16, 17. *Exod.* 18. 21, 25. We grant with thankfulness that *Papists* were by an Act debarred from all places of Trust, but for others, however *Malig-*  
*nant*, and however they had been Bloody Instru-  
ments of the late Persecution, no Act was  
made for removing them from bearing Office in  
State or Army: Again we cannot but look on  
it as great Unfaithfulness in the Ministry of  
this Church, that they have not laboured in  
their Sphere for obtaining a Purgation of State  
and Army, nor born any Faithful Testimony  
against this deplorable Corruption in the Land.  
Where is there any thing of this Nature done  
by the Assemblies of this Church? When we  
consider. 1. the Relation of the *Assembly* to the  
Nation, and to the Magistrates Supreme and Sub-  
ordinate, as Ruling the Nation, namely that  
they should be *the mouth of the Lord* to Rulers  
and ruled, *watchmen* walking on the Walls, who  
should *cry aloud and not spare*, should *tell the*  
*People their Transgression*, &c. *Isa.* 58. 1. We  
must say their silence in that Judicatory (which  
surely is a Watch Tower) proclaims them to  
be sadly fallen a sleep, or else wilfully unfaithful,  
when due Diligence is not, nor hath not been  
formerly used to move the Supreme Magistrate  
to purge places of Trust, of Corrupt Officers. 2.  
To consider how these Men, described in the  
Grievance, deserve Church Censure on many  
accounts, yea some of them the highest Sentence  
thereof, according to Scripture Rules, and good  
Acts of our own Church; And yet how that  
few



few or next to none are condignly censured, may be afflicting to any that are tender, and desirous to have the vile severed from the precious. We find that after the *Jews* returned from Captivity in the days of *Ezra* and *Nehemiah*, there was a purging of the Land, of such as should not have been joined with the Inhabitants of the Land. *Calderwood's* History informs us, how the Church travelled, to have both the State Offices and the Kings Court kept clean of such wild Beasts, and from the Printed Acts of Assembly and Records of that time betwixt 1638 and 1649, or 1650, we may observe unwearied pains used about keeping State and Army pure until these Church rending *Publick Resolutions* were set on foot, and took place to such a Degree, that in a short time, the State was almost wholly infected with that spreading Gangren of *Malignancy*, to the overturning of the beautiful Fabrick of Reformation once erected : These *Publick Resolutions* (as the *Trojan Horse*) had in their Belly, things which brought on all that *malorum iliada*, which the former period was trysted with, and we may say further, brought in that Corruption into the State and Church wherewith they yet wofefully are tainted ; And verily our Case in this regard, may be thought more Deplorable than that of our Fathers, for, then the Lord was pleased to keep some still witnessing and wrestling against that Corruption by Word, Writ, Actings and Sufferings, But now, tho' the same or little less Cause remaineth, how doth this Church sit at ease, suffering things to fall to the side they sway towards ?

wards? Ah! a Degenerat Church! seeing then that the Ministry conniveth shamefully at this Corruption, and many others contrary to Holy Scripture, and good Acts of our Famous *Assemblies* particularly an *Act of Assembly* 1648. Aug. 3. *Ordaining Ministers to be Censured for their silence, and not speaking to the Corruptions of the time*, we see not how Persons can be justly condemned for Witnessing against this omission in Ministers.

*Griev. IX.* That in the *Claim of Right* *Presbytry* is not asserted to be according to Holy Scriptures, nor *Prelacy* said to be contrary to them, but the *Estates* when they seek the abolishing of this, do not mention the true and Scriptural Reason, why it should be abolished, nor yet upon solid Grounds (nay scarcely at all) do they seek the re-establishing of *Presbyterian* Government, their words are, *Presbytery and the Superiority of any Office in the Church above Presbyters is and hath been a great and unsupportable Grievance and Trouble to this Nation, and contrary to the Inclinations of the generality of the People ever since the Reformation (they having Reformed from Popery by Presbyters) and therefore ought to be abolished.* Moreover the supply of this defect not being duly laboured for by the *Ministry*, they, in our apprehension become guilty of the same, together with the *Estates*: That this is just Matter of *Grievance* will be clear to any who shall consider. 1. That in these words Divine Right is no more ascribed to *Presbytery* than to *Prelacy* (their expressed Reasons against this last being only, such as in some sense, may  
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consist with things Divinely Instituted, considering mans natural Corruption which inclines him to cast off, or be uneasy under all Divine Laws, for instance, the *Ceremonial Law* under the old Dispensation, which is said to have been a Yoke which the *Jews* were not able to bear, *Acts* 15. 10. and yet they might not abolish it, until the Antitype's coming, made the Types to vanish. *Col.* 2. 17. So by the words of the *Claim of Right*, the World shall not know a difference between the two Governments as to Divine Institution, some External Political Reasons only are insisted upon, for support of this part of their *Claim*, as if otherways it were all a Matter, which of them were Erected. But seeing *Prelacy* was contrary to the Inclinations of the generality of the People, the *Estates* represented, that it was advisable they should be so far gratified as to have their Eye-sore removed, in order to make them more plyable and Loyal, and have that substitute which they had a Love unto, and the *Claim* seems to give this as the only Reason of their Love, viz. they having Reformed by *Presbyters*, as *David* choosed *Goliath's* Sword, not from any Command he had to take that, and not another, but meerly from the respect he had to it as a Trophee, and the peculiar Aptitude of it to his present exigence. 2. if it be considered, how well founded their *Claim* might have been, namely by adduceing the Scriptural Grounds thereof, such as are condescended upon by our Famous and Renowned *Divines*, when they assert the Divine Right of *Presbytry*, We may from Love to their Memory mention

a few Lights of the Reformed Churches pleading this Noble Cause. *Calvin Instit. Lib. Cap. Paræus Explicat. Catech. pag. 455. & seq. Bucam Instit. p. 517. &c. Rutherford's Plea for Presbytry, his due Right of Presbytry, and Divine Right of Church Government*, and other Books, *Gillespies Aarons Rod Blossoming* and other of his Writings. *The Propositions concerning Church Government* composed by the Venerable Synod of Divines at *Westminster*, *The Synod of London's Vindicia*, *Voetii Poletici Ecclesiastica, Essentii Compend. Theol. Riisenii summa Theol. Turretini Syttema Contrav. Markii Compend.* To which we might add the true Histories of our own Church, from the Reformation wherein their is an account of the Wrestlings of our *Reformers* for this Cause.

3. Considering what need there was at that time of a full and ample Assertion of the Divine Institution of *Presbytry*, and also on the other hand, of a faithful discovery of the Evils of *Episcopacy*; Confession of Truths, is necessary, as well as believing them, *Rim. 10. 10.* especially sometimes, and Divines give it as a *Criterion* of the season, wherein a Confession is required, *viz.* when the Truth is denyed or contraverted, this Truth now under consideration had been for many years born down, contradicted and counteracted by many of all Ranks in Compliance with these Iniquous *Acts* framed in Opposition to it, and therefore when the Nation was seeking a Reformation, all Reason in the World would say, that the Scriptural Grounds thereof should have been Adduced, for we may suppose their Majesties might rationally enquire



quire, why they sought a Change, to which supposed Question, the *Estates of Scotland* should have made Answer, that it was because *Prelacy* was contrary to and condemned in the Word of God & because *e contra Presbytery* was conform to Scripture Pattern; But behold their Answer comes Unaccountably short hereof, as is evident from what is already said 4. Considering how the *Representatives* of the Nation hereby swerved, from many Noble and Notable Examples of their *Ancestors*, who in former times continually contended for the true and Right Church-Government, as is clear from even Our Sacred Covenants, wherein *Nobl men, Barrons, Knights, Gentlemen, Burgeses, Ministers of the Gospel, and Commons of all sorts*, Swore that they would endeavour the preservation of the Doctrine Worship, Discipline, and Government of the Church, according to the Word of GOD; and on the other hand, that they would endeavour without respect of Persons, the Extirpation of *Popery* and *Prelacy*, as being contrary to sound Doctrine, &c. The Reader may for his further satisfaction, have Recourse to the Records of both Church and State in Purer times, such as in the beginning of King *James 6* Reign, when the *National Covenant* was entered into, and thereby *Prelacy* Abjured, and *Presbytery* Established, as the *Assembly 1638 December 8.* declareth; and at the *Reformation* in that foresaid year, and thereby he will perceive, that the case of *Prelacy* and *Presbytery* was then handled, not meerly under a *Political* Consideration, but also *Theologically*, but otherwise now. Moreover 5ly. We verily



think the Ministry most guilty, as to that which is Complained of in the Grievance, for we do not find on Record any Account of such Diligence used by them, as the faithful Servants of Christ in former times were wont to use, either in writing jointly or separately in favours of the true Government of Christ's Church, nor yet appearing *Coram*, to plead its Cause in Face of Judicatorys, and before Magistrates in order to have it Established, purely upon the formal Reason of its being prescribed in the holy Scriptures; if the Ministers of this present Church had been as Assiduous in Labouring for the due Establishment of Church-Government according to GOD's Word, as their Office obliged them to be, who knows, what effect such Diligence might have had on the Generous and Noble Minds of such a *Prince* and *Princess*, through the Blessing of GOD, which ought with all to have been Implored? Yea, we must acknowledge that the Act of King *William's* Parliament *anno* 1690, Ratifying the *Confession of Faith*; and Establishing *Presbyterian* Government, Expresseth this Matter in more unexceptionable Terms, than Our *Claim of Right*, or any thing proceeding from the *Ministry*, ( for what we know ) did at that time require: when we likewise consider the Vigilancy and unwearied Diligence of the *English Bishops* setting up for their Pompous *Hierarchy*, and pleading its Cause as *pro aris & focis* Insinuating themselves into the favour of *Potentates* for the Advancement of their Accursed *Diana*, we say, when we observe their Diligence, in the behalf of that which hath no War-  
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rand from the Scriptures, but on the contrair, is therein Condemned, we cannot but regrave and bewoan the Negligence of the Ministry of this present Church, who we fear have never Acted so Valiantly for that Government, which is Stamped with the Signature of Divine Institution.

*Griev. X.* That the Parliament in that *Act 1690* pitched on an *Act of Parliament 1592*, according to which this last Establishment of the Church was to be Squared, and that the Ministers of this Church did not Oppose the same, nor Supplicat the Parliament for Settling it on the good attainments in Reformation in 1648, and 1649, seeing it is proveable that the Church thereby is Considerably prejudged as to Her Power of Convocating and Dissolving *Assemblys*, and further that thereby many desirable pieces of Reformation are slipt over, and Disregarded.

Some deny, that there was any evil in this Retrogression upon some Frivolous Reasons, such as that in the time of *Charles I.* there was not (say they) such an Ample Act as that in the year 1592. Again (they say) the Supreme *Magistrate* Authorized that Old Act, whereas it was otherwise in the Reign of *Charles I.* who still had an Antipathy at *Presbyterian* Government, others say, because the King was beheaded in the year 1649, and so that year, and years thereabout might not be mentioned to King *William*.

*Ans: 1.* Tho that was a full Act, why should not the other Acts in the time of King *Charles I.* have been regarded, seeing we find in the Testimony of sundry Ministers in the Provinces of

*Perth and Fife*, emitted in the year 1659, that the Reformation was fully Established, and at last Ratified and Confirmed, both by King and Parliament, in the year 1641. 2. It shrewdly presaged some future Encroachments upon the Churches peculiar Power, that when the *Patronages* (which *anno* 1592 were in Force) were provided against in the Act 1690, there was no exception made against that Clause, which delivers up the Power of Indicting *Assemblies* to the King or his *Commissioner* if present. 3. It was Lamentable, that all the years between 1638. and 1649 were passed over, although in these twelve years this Church arrived at the highest pitch of Reformation that ever it was at; and was it not a sad Backsliding, to pass from what we had once attained? *Phil.* 3. 16. 4. This makes it appear worse, that some parts of that foresaid Work of Reformation were mentioned in that Act 1690, and others not, the *Westminster Confession of Faith* was Ratified by it, but the Act of the *General Assembly* of the Church of Scotland 1647, Explaining some things in that *Confession*, was left out; Our Church then would not Ratify and approve that *Confession of Faith*, without declaring the Intrinsic Power of the Church in calling *Assemblies* by themselves, this is another presage of what Incroachments were to follow, may not observing Persons hence perceive, that in this and other things there is a sinful omission: In former times the Watchmen watching and walking upon, and round about the Walls, resembled some way that Representation, *Rev.* 4. 6, 8. where it is said,

*the*

the four Beasts were full of Eyes before, behind, and within. But in this Lukewarm time, the Watchmen have indulged themselves in a profound sleep and inobservancy, while Passengers (whereby Encroaching Powers may be meant) have sadly pluckt, *Psal.* 80. 12. and Bears and Wild Beasts have preyed on this Church and Her Privileges. In the days of our Progenitors the least Pin of the Tabernacle was sacredly and solicitously cared for by the Church, which was then terrible as an Army with Banners, *Cant.* 6. 10 But many of the Privileges of the Church now are undervalued, and pleading for them is reckoned precise Nicety, but while thus it is, we may safely infer, that the set time to favour our Zion is not yet come, seeing the stones and dust thereof (*Psal.* 102. 14.) are not taken pleasure in. Moreover 2 In that *Act* 1690 There is no mention of our Covenants, neither the National Covenant nor the Solemn League, which in their nature are, as it were, a Bond to strengthen the Work of Reformation in Doctrine, Worship, Discipline and Government, neither is the Directory for Worship Ratified in that *Act*, the excellent *Acts* of Parliaments and Assemblies many of them are now cast over the hedge, such as *Cha.* 1. *Par.* 2. *Act.* 5. Anent the Ratification of the Covenant, and of the Assemblies Supplication, *Act* of Council, and *Act* of Assembly concerning the Covenant, June 11. 1640. *Cha.* 1. *Parl.* 3. *Act* 5. October 12. 1643. anent the Solemn League. *Cha.* 2. *Parl.* 2. *Act* 15. Feb. 7. 1649. anent securing of the Covenant, Religion and Peace of the Kingdom. *Cha.* 2. *Parl.* 2. *Sess* 2. *Act*



*Act 26. Feb. 17. 1649: for keeping the Judicatories and places of Trust free of Corruption. Cha. 2. Parl. 2. Sess. 3. Act. 11. June 21. 1649. for purging the Army, Cha. 2. Parl. 2. Sess. 2. Act 8. Jan. 23. 1649. Of Classes for purging the Judicatories and other places of Publick Trust. The Acts of Assemblies are well known, and need not here be repeated; yet in the Act of Establishment, 1690. there was a Retreat to an Act made near an 100 years before, whereby many judge that the higher degrees of Reformation our Church attained to in that period, are passed from, or at least that the Zealous Labours of our Ancestors are slighted and disregarded too much.*

*Objection, Why should the Church be blamed with that which is the fault of the State? We Answer, Scing the Ministers should incite 1st. The Magistrate to Duty, and supplicate and remonstrate, when need is, they should be the mouth of the Lord to him, 1 Sam. 10. 8, 25. and 13. 11. and 15. 16. verse to the end. 2 Sam. 12. 5, 8, 9, 10, 11, &c. 2 Chron. 26. 17, 18, 19. How can the Church plead Innocence altogether, when she was so negligent in this Matter, as is Represented in the Grievance. 2. When we consider the Rise of the aboverepeated good Acts, namely that they flowed from the Faithfulness, and Zeal of the Ministry, who by Admonitions, Warnings, Supplications, Declarations, Remonstrances, and Protestations, ceased not to inculcat Duty on the Estates, contending against whatever was amiss, and sinful in their proceedings; we say, when we consider this we can-*



cannot but Lament how far *the Crown is fallen from our head.*

*Griev. XI.* That at the sitting down of the first *Assembly*, the Headship of CHRIST alone, in and over his Church, with the Intrinsic Power of the same, was not fully and faithfully asserted, yea tho a *Draught* for that effect was framed and read in open *Assembly*, yet it was rejected, notwithstanding the reasonableness and expediency of the same, and the importunity of several Members for its passing, nor to this day hath there ever been any thing formally done to this purpose, albeit many *Ministers* have again and again desired it, excepting a Sentence or two not long ago insert in the *Form of Process*, in the Introduction *anno* 1707. which was the fifteenth *Assembly* after the Revolution.

As to that part of the *Grievance* anent the rejection of an Overture, it may be proven by these who were Eye-witnesses. The Question then is, Whether such an Act asserting Christ's Headship, and the Intrinsic Power of the Church was expedient to have been framed in the first and subsequent *Assemblies* or not? The *Assembly* practicably, if not expressly denied; and doubtless, the World will think the Vote of the plurality of an *Assembly* should not be gain said by a few more obscure Persons, yet seeing there is a distinct discrete Judgement which every Man, nill he, will be, must pass in comparing Actions and Omissions with the Rule, and that Judgement is regulate by Reasons stronger or weaker, we profess ourselves to be Affirmants (till further light be received

ceived) for some Reasons. 1. Because that Principle of Christ's being the only head of his Church, and that His Church hath a Power in her derived from Him her Head, and that this Power is free and altogether independent on any Superiour Power, except that of Christ her King, Eph. 1: 22 23. Psal 2. Matt. 18. and Matt. 28. 18, 19 20. This Principle, we say, hath in a peculiar way been Espoused and contended for by this Church, from the beginning of the Reformation, as may easily be observed from the Histories of Knox, Calderwood, &c. The Preface to Calderwood's History of the Church of Scotland hath these words, *It may humbly, to the commendation of God's gracious cond scension be affirmed, that amongst all the Reformed Churches, none have found more favour in his sight, to be kept almost constantly and continually contending for the Privileges of Jesus Christ, as King and sole Head of his Church, for the Privileges graciously bestowed upon the Church, and for the particular form of Government settled by the unalterable Law and Constitution of her only Founder and Supreme Governour, against the Powers of the Earth, and perfidious Apostatizing Church-men, and that from the very beginning, than the Church of Scotland.* Thus far he. The General Assembly 1638 Sess. 26. in their Act concerning yearly General Assemblies say thus, *The Assembly find it necessary to declare, and hereby declares, that by DIVINE, Ecclesiastical and Civil Warrands, this National Kirk hath Power and Liberty to Assemble and convene in her yearly General Assemblys and oftner pro re nata, see the Act it self, Therefore we humbly conceive that*  
*seeing*

seing that Principle and Truth is as it were, a Sacred *Depositum* lodged in the hands of this Church, in a peculiar way, and hath been tenderly lookt to by the Worthies in former times, it should have been declared in an explicite manner in the *Assembly* after the Revolution; *Paul Writes to Timothy, 2 Epist: 4 Chap. 1 vers: I charge thee, &c. 2 v. Preach the word, be instant in season, out of season*; This Truth should have been confessed to the Glory of the Lord Christ, by whose Authority such Synods should convey, tho' in Man's Apprehension, out of Season.

*Reas. 2.* Because that in the immediatly foregoing Period, the Civil Powers had Blasphemously opposed that Truth, by the Arrogation of a *Supremacy* to themselves over all Persons and Causes, as well *Ecclesiastical* as *Civil*, and few or none of the *Ministry*, who sat in the first *Assembly*, had duely testified against it, and so if they would not ly in the Ditch, when fallen, they ought to have asserted that Truth, which had been so depressed and depreciated.

*Reas. 3.* It is usual at the sitting down of higher or lower Civil Courts, that the Authority, by Warrant whereof, they meet and purpose to Act, is recognized and explicitly declared; Therefore seing the Lord Christ Authorizeth his Ambassadors to keep Councils, and Act therein in his Name, they ought to avouch publickly, and with all sacred Solemnity declare, that by virtue and in the name and Authority of their King CHRIST (whose Person they are to Represent, 2 Cor. 5. 17. Luke 10. 16. 1 Thes. 4. 8.)

4. 8.) they convene and Act. What Unfaithfulness is it therefore in these who profess to be the Ambassadors of the *Prince of the Kings of the Earth, who is higher than the highest*, to decline an open ample Declaration of their Masters Prerogatives, and of their own Commission and Authority derived from Him alone?

*Reas:* 4. This should have been declared, because it tendeth so much to the Glory of GOD, (as shall further be shown) and because the Authority of Christ, manifested and declared, and His Influential Power as King and Head, is the Beauty, Strength, and Glory of all Gospel Ordinances, *John* 15. 5. *Psal.* 48. 1. 2. and 46. 4. 5. *Acts* 15. 28. *Psal.* 68. 35. and 76. 1. and 80. 15. and 84. 4. and 132. 17, 18.

*Objection*, Some say this Truth was not denied by the Civil Magistrate after the Revolution. We Answer, 1. Tho this were true, the former Reasons hold. 2. It is known that in the *Netherlands*, where K. *William* had been Educate, the *Estates* Encroach on the Church there (without any great opposition made by the Ministry generally) more than this Church in her purest times would allow, and several instances of Encroachments made on the Church by their *Majesties* since the Revolution, might be condescended on, to show that they contravened, in some manner, this great Truth; this is ordinarily the sweet Morsel which Kings (tho' otherways excellent) have an Hawk's Eye to: Power and Authority is so desirable, that Monarchs would have it altogether in their own hands, *Cesar* can.



cannot be satisfied with what is his unquestionable due, but also catcheth at what is *God's*, and so Ministers into whose hands that Prerogative of Christ is committed to be preserved (we mean as to the External Declaration and Vindication thereof in the World) ought to contend for, and avow it, & *Turpius ejicitur quam non admittitur hospes*, it had been better to have warned the Civil Powers by asserting it at first, than to have that to do, when the Civil Magistrate hath broke in.

*Object. 2.* Some may say it was Prudence to omit the asserting thereof, lest by declaring it, the Magistrate might be offended, and so take from the Church that Countenance and Protection, he had vouchsafed them; For Answer 1. We are bold to say, one great Cause of the low Estate of this Church is, that in this declining time, under the name of Christian Prudence, Carnal Prudence, and consulting with flesh and blood have taken place, and hence Duties (the necessity and expediency whereof, even in the like circumstances, our Fathers would not have questioned) are omitted, under a pretence of Prudence. 2. Famous and Learned Mr. *Durham* on the *Revel.* Chap. 2. verse 10. Observeth (page 198) that *steadfastness in honesty and faithful adherence to Christ and his Truth, do never of themselves involve a People in Tryals and Afflictions, but in God's good providence, do often prevent the same.* And *ibid* pag. 528. (expounding *Rev.* 12. 11.) *the word of their Testimony (saith he) is their steadfast adherence to their profession, and their confession of that Truth* (Chap. 69)



is called (Rom. 10.) *Confession unto Righteousness with the mouth, which Testimony* (says he) *in despite of Torments, exceedingly defeateth the Devil, a clear and full Testimony is an excellent Ornament to Christianity, and giveth a special charge and defeat to the Devil. This is not only really to be found within, but, in appearance and profession to be also before men; Thus he. Musculus on Psal. 116. v. 10. page 940. Admonemur itaque, &c. i. e. 'We are warned therefore, of this Spirit, which he calls a Spirit of Faith, that what it believeth, it must speak, albeit the Confession of the Truth should render the Confessor obnoxious to hazard; Let such then see to it, who at this time think it sufficient, if they believe in their heart, and who judge that it is not necessary to confess with their Mouth, what they believe with their heart, let them see to it I say, what Spirit they are guided by, whether by the Spirit of Faith, or the Spirit of Carnal Subtility. So far this Divine; sure we are (according to Scripture) Duties are to be performed, and Events left to the Lords Disposal, if Paul, and the other Apostles, and all the Servants of God, had shunned the declaring the Council of God, still when this Prudence (now pleaded for) would have advised them to forbear, they would have betrayed their Trust, What ragged Accompts would they have had to present to their Master? How would the Glory of God have been obscured? Paul might have had Excuses as valid as the present Ministry had or have; he might have thought, if I confess and Preach Christ in season,*

son, and out of Season, then probably I cannot escape Bonds and Death it self, then who will Promulgate the knowledge of Christianity, but maugre all (Acts 20. 24.) says he, *none of these* (viz. Bonds and Afflictions v. 23,) *move me neither count I my life dear, &c.* And as to the purpose in hand, it is observable, that in the Introduction to his *Epistles*, he produceth his Masters Commission and Warrant, by virtue whereof he doth Act: See this at large in the beginning of his *Epistle* to the *Galatians*, and in the second *Epistle* to the *Corinthians*.

*Oject. 3.* This is an Affirmative Precept, not binding *ad Semper*.

*Ans.* Grant it be so, yet this Truth concerning Christ's Headship and the Churches Power, flowing from him, is so weighty a Principle, being the special Dignity, and Excellency of all Church Judicatories, that it should be Avouched and gravely owned at all proper Seasons, especially at the Downsitting and Dissolving of Assemblies. What are Ministers? What are Church Judicatories, if this Truth and Principle be not kept up as the very hinge to their Actings? They have no real Dignity and Preciousness *but what floweth from it.* This is the Glory of them, wanting this, they are weak and Despicable, yea, (as *Paul* speaks of Preaching) they are foolishness. All therefore who have any Spiritual Senses must say, that there was not only an Expediency, but in some sort a necessity of declaring that Truth, which is as it were the Axle Tree to the Wheels of all Judicial and Ecclesiastick Procedures: And doth it not concern the  
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Ministry; to have that kept Fresh in Memory; both by themselves, and by all with whom they have to do, which is their only Glory and Dignity; and seeing the Minds of Men, are most prone to slip from under the Impression, of that Awful and Divine Authority, by virtue, whereof Synods ( when Right ) do hold and Act, the frequent and full Declaration of that Prerogative of Christ, and Production of their own Commission, Granted by him to beget reverence and Regard in all, and to dispose their own Hearts to a suitable demeanure, is beyond all Debate needful, *Mat. 18, 20.* [ *Gathered together IN MY NAME* ] Proveth, what we plead for together with *Psal. 93. verse* last, and 134 throughout, and 135. 1, 2, 3: But alas! Little is to be seen, in the Records of this Church, Establishing and Maintaining this Truth in any Authoritative way; as if the Assemblies of this present Church were either ashamed of, or at least durst not avow this Truth Openly before Men. Memorable and excellent are the words of Great Mr. *John Welsh* in his Letter to the Lady *Fleeming*, written from his Prison at *Blackness* January 1616, says he, ' Who am I that  
' he ( viz. The Lord Jesus ) should first have  
' called me, and then Constituted me a Minister  
' of glad things, of the Gospel of Salvation these  
' Fifteen years already, and now last of all, to be  
' a Sufferer for his Cause and Kingdom, to witness that good Confession that Jesus Christ is the  
' King of Saints, and that his Church is a most free  
' Kingdom, yea, as free as any Kingdom under  
' Heaven, not only to Convocate, Hold, and keep  
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' Her Meetings, Conventions, and Assemblies;  
 ' but also to Judge of all Her Affairs in all Her  
 ' Meetings and Conventions among his Members  
 ' and Subjects ! These two Points, that Christ is  
 ' the head of his Church. Secondly, That she is  
 ' free in Her Government, from all other Juris-  
 ' diction except Christ's; These two Points are  
 ' the special Cause of Our Imprisonment, being  
 ' now Convict as Traitors for maintaining thereof  
 ' We have been waiting with Joyfulness, to give  
 ' the last Testimony of our Blood, in Confirma-  
 ' tion thereof, if it would please our GOD to be  
 ' so favourable as to Honour us with that Dignity.

*Obj. 4.* But it will be said, this is now a-  
 mended, hath not the form of Process ( appro-  
 ven *anno* 1707 ) an ample Declaration of this  
 Truth. We Answer, although we are glad to  
 find even so much done in this matter, as is  
 there to be seen, albeit it is brought in only *obiter*  
 and not so Directly as were desirable, yet we  
 must say, where this Truth is in words owned,  
 it is greatly to be feared suitable Church actings  
 do not attend the same, whereas the professing  
 Verbally, what is practically Contradicted, is  
 but a mocking of him who will not be mocked.

*Griev. XII.* That there have not been effectual  
 endeavours for renewing the *Covenants*, but on the  
 contrary, a Crushing of mints that way; neither  
 hath due respect been shown to these *Covenants*  
 by many of the present Ministry, as duty o-  
 bliged; some indirectly denying their binding  
 Force, others not Preaching up the same, a third  
 sort not making honourable mention of the  
 same



same, at such times and occasions as furnished them Opportunity so to do.

First, that endeavours, if any have been, have hitherto been ineffectual, none will deny, for the Covenants have not been Renewed by this National Church, neither at nor since the Revolution, to this day. 2. Whether this flow from the Unfaithfulness of the *Ministry*, and so giveth just Ground of exception against them, or if they be blameless in the Non-renovation of our Covenants, must be a little enquired into; We for the following Reasons, Affirm the first and deny the Latter.

*Reason 1.* These Covenants being the Oaths of the *Nation* to GOD, which in the former Period were horridly Violated by all ranks, and burnt at the Command of him, who had most solemnly Sworn them, the *Church* now having obtained a Calm after the Storm, should have forthwith, searched out the Breaches of these Covenants in all Ranks, and pressed the Renovation of them, that by sound Repentance, the Nations Perjury might have been acknowledged and Reformed; and should have after a full Confession directed the guilty to the way of getting pardon, and Grace to amend: Can any say but this was the duty of these who profess to be Watchmen, and to ly between the Porch and the Altar, *Joel 2.* see *Isa. 58. Ezek: 3. 17. &c. And 22. 30.* This wou'd have been like to the practice of the *Jewish Church*, after their return from Captivity, see *Neh: 9. and 10. Chapters*, in the 9. there was a searching out of Sins, and Breaches of Covenant, with Confession of, and Mourn-



ing over them ; in the last verſe of the 9 chapter, and throughout the tenth there was a new Ingagment, or a renewing of the Oath and Solemn promiſe of Adherence to the Lords Covenant, and, throughout the reſt of the Book, a Reformation in purſuance of their Vows and Profeſſion : The like of this was not done in this Land theſe Twenty years bypaſt, and more. by the *National Church* : The only inſtance that can be adduced, is what Relative hereto was done, 1690, in the Act for a National Falt, Let us then hear what the *Aſſembly* ſpeaks about *Covenant* breaking ; The Reader will perhaps fear, that the Repetition of their Confessions on this head, will *Cauſe* a tedious Digreſſion ; and indeed ſo it would, if their Confessions were Answerable, to the Nations Sins with Relation to the Covenants, or yet were like that *acknowledgment* 1649, but let him not be afraid, for the *Aſſembly* hath ſufficiently ſtudied brevity [ *It ( viz. this Land ) had the Honour ( ſay they ) beyond many Nations, of being after our firſt Reformation, Solemnly Devoted unto GOD, both Prince and People ( N. B. Now followeth the Confession ) yet we have dealt Treacherouſly with the Lord ; and been unſtedfaſt in his Covenant* ] here is all from whence we may, in the firſt place, Remark that at the moſt they have reſpect only to the National Covenant, for by it was the Land Devoted to GOD, after our firſt Reformation, Prince and People, and that they utterly Diſregard, and take not the leaſt notice of the Solemn League and Covenant, again in acknowledging the Breaches of that *National Covenant*, they only

confess they have broken it ; but what particular Breaches thereof is the Land guilty of? What ways did the *Magistrates* Supreme and Subordinate Violate it? By what ways did the *Ministry* Transgress it? By what particular Omissions and Commissions did the People break it? To these Questions no direct Answer is Rendered, they were not willing to dip into particulars, judging it fittest to hover in Generals: Was not this to heal the Wounds of this Bleeding Nation slightly? Seeing the former Persecuters Broke and Burnt these *Covenants*, and the greatest part of the Nation either Complied and Conspired with them, or did not Testify against the same: If this present Church, Judge these *Covenants* perpetually binding on this Land, ( as they certainly are ) it was great Unfaithfulness in the *Ministry* ( and is so yet ) to do so little, for the Reviving of them, or making People sensible, of the Sin of breaking them.

*Reason 2.* If the Vigilance of the Church of Scotland, in former times, about the *Covenants* to have the Nation engaged in them, kept Sedfast in Observance of them, and Reclaimed by Repentance, when it Transgressed the same, was Laudable Faithfulness, and worthy of Imitation: Then it follows, that this present Church, is chargeable with great Unfaithfulness, and Remissness in this Matter. Let any with Observation survey *Calderwood's History*, the *Acts of the General Assemblies*, the *Testimonys* of the Ministers of the Shires of Perth and Fife, the *Causes of Wrath*, &c. And they will see what Conscience the

the Church, in these times made of the Oath of GOD, prompting the State frequently to a Renovation thereof, and to Oppose the Adversaries and Refusers thereof; Let them next view the Records of this present Church, what a vast Dissimilitude may they discern? Sure we are in all Acts of *General Assemblies* since the Revolution, there is scarcely any thing directly Corroborating the *Covenants*, Vindicating them from Indignities formerly or of late cast up on them, Testifying their Adherence to them, or putting high and low in mind of their Engagements, So that if Matters continue, as for these many years they have done, Posterity (tho under the Obligation of them) will scarcely know that there were such Vows entered into by Our Ancestors, in their own Name and the Name of their Posterity; and doubtless the present Ministers will be found inexcusably Faulty, in smothering the Memory and Glory of these *Covenants*: And what a dreadful thing is it thus to dally with Solemn Oaths Sworn to the most High GOD, as a perpetual *Covenant* never to be forgotten:

*Reason, 3.* As it is an Unquestionable duty for Nations to swear such lawful Oaths as our *Covenants* are, and to renew them Nationally, mourning for the Breaches thereof, Imploring Remission through the Mediators Intercession when the Nation hath generally backslidden, so none can Reasonably deny that there have been circumstances and Seasons since the *Revolution*, calling for such a Renovation of our Federal ties:

Since the time they were first Framed, there was never so long an Interval between the Renovations thereof as now, excepting times of Declining, such as, in the latter end of King *James* 6. his Reign, and the beginning of the Reign of King *Charles* 1<sup>st</sup> and the time of the late Persecution; And yet in all these times, there were some both Ministers and People, publicly Testifying their Adherence to them, but this present *Church*, ( tho' boasting of a good Establishment ) have neither at their first *Assemblee* nor for these 21 years by past, renewed them, still pretending that the Season is not come; like these in *Hag*: 1. 2. It were needless to repeat what Reasons they advance for this delay: for we may say of them all in general, they are such Cobwebs, as Men Spirited as our worthy Ancestours were, would have at once swept down: 'Tis true indeed, when one precious and proper Season is let pass, The Lord in Justice may deny the like again, so that the apprehended unseasonableness may still grow more and more Reasonable like, but that makes not the duty to become no duty, but rather the Duty should be Essayed, with so much the more undaunted Resolution, Mourning with all that through former Negligence difficulties have increased.

*Griev.* XIII. That in the Causes of *National Fasts*, there hath not been so full an Enumeration of the Lands Sins, as was both necessary and pleaded for by many of the Ministers themselves, many Sinful Administrations of the Church

Church and State, not being so expressly mentioned as they should have been.

The Truth of this will appear to any unbiassed Person, who shall view the Acts for Fasts, in this Period and compare them with this time, wherein Sin hath abounded in all Ranks, for many kinds of publick Sins and Defections both in Church and State, ( some of which are comprehended in these our Grievances ) are not so much as named ; what some Ministers, more faithful than others have done, cannot bereckoned the Deed of the National Church.

2. That this is a great Sin and Matter of Grievance, may thus appear. 1. Seeing in Fasts appointed to be kept Nationally, all the several sorts of National Sins, especially such as are obvious, and such as are, as to their Nature, heinous, should particularly be confessed, surely a scrupling them over in a general way, cannot but be Sinful. 2. Seeing ( as they say ) *preces & lachrymæ sunt arma Ecclesiæ*, many things which the Church otherwise cannot get amended, should at such times, be Lamented over, and a Redress sought from GOD, for example, when the Magistrate invadeth the Churches Just Privileges, and molesteth Her, not allowing the free Exercise of Religion in all its parts, or urging unlawful Impositions upon Her, such Cases and Circumstances should be spread out before the Lord, on such days as *Hezekiah* did with *Senacherib's* letter *Isa.* 37. 14. 15. and which if sincerely done, would both be a convincing reprehension to Usurpers, and a probable mean of Deliverance ; But when this National Church neither in these foresaid Acts did, nor in Acts



to this very time, doth make a plain Relation of their sad circumstances, for fear of Irritation, or out of some pretended Prudential consideration, it must be accounted sinful, as being an Omission of a duty necessary both *necessitate precepti & medii*, Psal. 50. 15. There have been several National Sins in this Land since the Revolution complained of by the Godly, yea by the generality of the Nation, the not mentioning whereof amongst the Causes of Fasts, is not only Sinful, but most Stumbling, such as the particular ways how our Covenants are broken, even in this time, by *Magistrates* and *Subjects*, *Ministers*, and People, as by the Union concluded anno 1706. and other things already hinted, and yet further to be mentioned in these our Grievances: These, we say, not being put in amongst the Causes for Fasting, is both Sinful and Offensive, continuing the Guilt of them upon the Nation, at least the Church hath not done what was Incumbent on Her, for freeing the Land thereof. Seeing the Assemblie 1648. Session 26. Ordained Ministers to be Censured strictly, who are sparing, general and Ambiguous in speaking against the Corruptions of the time, as Men guilty of the Blood of Souls, much more is this present Church blameable, for not being particular in their Fasts.

*Griev. XIV.* The good *Acts* of former *Assemblies* anent Licensing and Ordaining of *Intrants* into the Ministry, in most places have not been observed in a due manner, there being many in these later times admitted to the Ministry who  
are

are not qualified according to the *word of God* and the foreſaid *Acts*.

The Truth of what is complained of in this *Grievance*, we know, ſhould be proven by condeſcending on particular Inſtances, time and place, but we need not, ſeing it is not our almoſt every where, that Intrants are not tryed, and admitted according as *Holy Scripture* and good *Acts* require, In *Pauls* Epistles to *Timothy* and *Titus* and elſewhere, there are Qualifications required which are little regarded by many *Presbyteries* of this preſent *Church* in their Admiſſion and Ordination of *Ministers*, an Act of *Assembly* 1596, Ratified by *Assembly* 1638 hath this Direction and Rule: ‘The Inſtrant  
‘ ſhall be poſed upon his Conſcience before the  
‘ great GOD, (and that in moſt grave manner)  
‘ what moveth him to accept the Office and  
‘ Charge of the Miniſtry upon him.—And af-  
‘ wards ordaineth That the Tryal of the Tryal  
‘ of Perſons to the Miniſtry conſiſt not only in  
‘ their Learning and Ability to Preach, but al-  
‘ ſo in Conſcience, and Feeling, and Spiritual  
‘ Wiſdom, and namely in the knowledge of the  
‘ bounds of their calling in Doctrine Diſcipline,  
‘ and Wiſdom to behave themſelves, &c. and  
‘ an Act anno 1643. Aug. 8. Ordains that *Pres-*  
‘ *byteries* have Copies of the *Covenant* to be ſub-  
‘ ſcribed, by every Miniſter at their Admiſſion  
‘ in the *Propoſitions* concerning the Ordination  
‘ of Miniſters compoſed by the *Assembly* of *Di-*  
‘ *vines* at *Westminster*, and received by this  
‘ *Church*, are theſe words (he that is to be Or-  
‘ dained Miniſter muſt be duely qualified, both  
for

' for Life and Ministerial Abilities according to  
 ' the Rules of the *Apostles*, 1 *Tim.* 5. 2, 3, 4, 5,  
 ' 6. to *Titus* 1. 6, 7, 8, 9. he is to be Examined  
 ' and Approved by those by whom he is to be  
 ' Ordained, 1 *Tim.* 3. 7, 10. 1 *Tim.* 5. 22. No  
 ' Man is to be Ordained a Minister for a par-  
 ' ticular Congregation, if they of that Congre-  
 ' gation can show just cause of Exception against  
 ' him, 1 *Tim.* 3. 2. *Tit.* 1. 7. See *Assembly* 1646  
 ' *Sess.* 10. Remedies 1. and 2. How little these  
 good Rules are observed, since the Revolution,  
 is too well known, and if this Church plead  
 innocence herein, we may Answer what *Samu-  
 el* said to *Saul*, *what meaneth then the bleating of  
 sheep and lowing of Oxen?* 1 *Sam.* 15. What  
 mean the many Discoveries to the con-  
 trary? But we hope this Church will not  
 deny their Omission, and utter neglect of what  
 is required in that forecited *Act* 1643, con-  
 cerning *Subscription of the Covenant at Ad-  
 missions*, which manifesteth their little Affe-  
 ction to these Vows as was remarked, on  
*Griev.* 12.

*Griev.* XV. It is also grieving, that true Pie-  
 ty and Holiness are not encouraged by many  
 Ministers, but Carnal, yea, and openly pro-  
 fane Persons countenanced by them, and the  
 truly Godly reproached and disregarded.

It may be proven, that this is no false Accusati-  
 on several ways, we shall not insist upon what  
 Observations might be made from the proce-  
 dures of the Judicatories of this Church, where-  
 in we may humbly averr, there is little for in-  
 citing to true Piety and discouraging all Ini-  
 quity,

quity, in Comparifon of what was done by the *Assemblies, Commiffions* and *Synods* of this *Church* in former times, we little doubt but difinterreffed Judges will upon comparing them fay as much, and it is well known that, upon the contrary, when fome of the Godly Minifters and others testified againft what they judged wrong in the Church, they met with that Entertainment of being declared to the World, Erroneous, Schifmatical, and Disorderly, and transported with indifcreet and blind Zeal, fee the *Commiffion's feafonable Admonition*, emitted Anno 1698. Whereas the Abjured *Curats*, whole practices were generally loathfome to fuch as were Spiritually exercifed, were fo far favoured that none of them were to be depofed fimply for their Judgement, tho Erroneous and owning that which Scripture condemneth, and which this Nation is fworn to extirpat, very many of that *Prelatical gang* are quietly let fleep, as it were in the bofome of this prefent Church, while in the mean time, fome Minifters of *Chrift* have been haraffed, proceffed, and fentenced for their faithful testifying againft the Defections of the Day; *Dat veniam corvis, vexat censura columbas.* But paffing this, we fay the Charge appeareth too well grounded from the Company and Converts, many Minifters feem to have moft complacency in; It is known, that in many Places Minifters accompany moft with, and cleave to Perfons of greateft Worldly Note, however loofe and flagitious they be, & thefe who are following on to know the Lord, if they be of the meaner fort, are by them little,

regarded; many Parishes in Scotland can attest this. We scarce need spend time in proving this course to be egregiously sinful, it being contrary to the Rules and Practices recorded and commended in Scripture for imitation, *Psal. 16. 3. To the Saints that are in the Earth, and to the excellent, in whom is all my delight. Psal. 15. 4. In whose eyes a vile person is contemned, but he honoureth them that fear the Lord, Ezek. 13. Jer. 23. Psal. 119.* See also the Acts of Assembly, such as that forecited Act 1596, and an Act 1646, specifying Enormities in the Ministry, among which this under consideration is one: What can be more stumbling and offensive to serious Persons, than to see Ministers (who should be as Fathers to the Godly, *4 Gal. 4. 19. 1 Cor. 15*) strengthening the hands of the wicked, and pushing with the shoulder the weak of the flock, we desire our Reader to see at large *Assen: 1646. Sess. 10.* holding forth the Enormities and Corruptions observed to be in the Ministry with the Remedies thereof.

*Griev. XVI.* Many of the Elders, admitted in this Church, are utterly unworthy, some being guilty of the grossest steps of the late times Defections, as *Test-taking, &c.* others very Ignorant, and notourly Scandalous, such as *Drunkards, Swearers, and Neglecters of Family Worship, &c.* and it is a grievance, that no more effectual Endeavours are used to purge the Church of Ministers and Elders not duely qualified.

We could instruct this Charge sufficiently by publishing the Names of many Elders in this Church



*Church* who habitually use minced Oaths, are frequently Drunk, and are not punctual in Family Worship; (tho' we grant there is an Act of *Assen: 1697. Sess. 5.* for removing these Elders and Deacons from Office, who obstinately refuse or neglect Family Worship) and Ministers must be thought very unacquaint with their Flocks, if they be altogether Ignorant of this; It is likewise undeniable, that little pains, or effectual Endeavours are adhibited to purge the Church of Ministers and Elders not duely qualified, seing (not to add any more anent Elders) it is the general Complaint of the more serious through all the Corners of the Land, that some Ministers are light and frothy, many Carnally Minded and thirsting after filthy Lucre, others lazy and easy, we know these will be cryed out against as false aspersions, but we are not afraid to say it were easy to prove them to be true, before Judicatories impartial & unprejudiced, and which would not state themselves Parties; but we cannot think (all things considered) that the Legal prosecution is practicable by us. 1. Because of the universality of the Faults charged. 2. Because it is to be feared the Judges (as just now hinted) in many places would be Parties defendents. 3. Because of the paucity, Weakness, and insufficiency of the Complainers, which (as Matters now go) probably would be a let & hinderance of any Sentence, as might be shown by instanceing some Essays of this nature without success, in the Bounds we live in; so that little else is left us save to complain.

It

It is utterly needless to consume time in proving those Things to be Corruptions in this Church, for all who have any competent knowledge of what the Scriptures require in Ministers and Elders will acknowledge the same, we only add that there is a manifest accomplishment of what is, in the Lord's Name, denounced by the Prophet *Malachy* Chap. 2. verses 8, 9. *But ye are departed out of the way, ye have caused many stumble at the Law, ye have corrupted the Covenant of Levi, saith the Lord of Hosts, therefore have I made you contemptible, and base before all the People according as ye have not kept my ways, but have been partial in my Law.*

Griev. XVII. We conceive this Church very Faulty with respect to her *Members*, accounting the worst of Persons to be such, contrair to our Principles thereanent, which are, that none ought to be looked upon as a *Church Member*, who is not of a competent Knowledge of the Mysteries of the Gospel, and hath not a Conversation answerable thereto.

That this is our Principle anent *Church Members* is clear from our *Confession of Faith* Chap. 25. § 2. With the adduced Scripture Proofs, and the *Larger Catechism* in the Question, *unto whom is Baptism to be Administred?* But next,

We prove that this *Church* practiseth otherways by giving some Instances. 1. Persons most ignorant and very vitious enjoy the Privilege of Baptism to their Children. 2. Some such are also admitted to that distinguishing Ordinance of the Lords Supper. 3. some such are to be found

found cloathed with the Office of the Eldership.

Again, that this is a great Corruption in the Church must be acknowledged for these Reasons. 1. Tho' the *Independent* way of admitting Members into the their Churches doth deviat from the Scripture, when they reject such as cannot give a satisfying account of their Conversion, yet the Scripture clearly holds forth that a Watchful inspection is requisite in Ministers, that neither any born out of the visible Church, and not soundly profelyted may enjoy any of the Seals of the Covenant, or be received as *Church-Members*, nor that any who, tho born in the same, yet maintain Errors or live obstinately vitious or ignorant, may enjoy the foresaid Priviledges, as Members of the visible Church, after due Diligence previously used about them, *Matt. 18.* and therefore when such ignorant and Scandalous Sinners are not only allowed to be Partakers of the Ordinary Benefits of *Church-Communion*, but are likewise placed in the Sacred Offices of the Church, the Church cannot but be reckoned corrupt in so far. 2. To hold that all whatsoever in the Land are *Church-Members*, if they at times, attend Publick Ordinances, tho' openly wicked or Ignorant, is to say that the Temple of God, is a *Den of Thieves and Robbers*, and that the visible Church consisteth not of Persons *called out of the World*, we mean as to, at least, profession and practice Externally; and that Church wherein these are most numerous & reckoned Members, & have thereupon Church Privileges, conferred on them

them, is it not like the *Ethiopians* to God *Amos* 9. 7. 3. Seing the Members of the Visible Church should be only such as are visible Saints, to repute all these Members, who are a *People of no knowledge, declare their Sin like Sodom, and hide it not, Isai.* 3. 9. and to bestow on them the Externally distinguishing Tesseræ's of Church-Membership, what is it, but to *cast Pearls before Swine, and to give that which is holy unto dogs,* which is strictly forbidden, *Matth* 7. 6.

*Griev.* XVIII. The sinful Associations this Land hath been guilty of, and is to this day, which are so severely Condemned in GOD's Word, and witnessed faithfully against by both Learned and Godly Ministers, and others of the Lords People, and Punished by the Lord Remarkably, yet sadly joined in by the present State and Church, whatever particular Persons have done in Opposition thereto.

It is known throughout *Europe*, that King *William* and Queen *Ann* have had *sedus commilitare* with the Emperor of *Germany* and other *Po-pish* Princes against the Tyrant of *France*, and Ministers cannot deny, that they approved of the same, unless they evade by Dissimulation, which is most uncomely and unsuitable, in Persons Vested with such a Sacred Office; for in that Act for a Fast 1690, *November. 12* they prescribe matter of Petition thus, [ *That the Lord would bless and Prosper his Majesties Counsels, and Forces by Sea, and by Land, and these of the Princes and States, his Allies for GOD, and his Truth* ] And the *Assemblies* since that time hitherto, have in the same manner frequently testi-  
fied

fied their Approbation of this Confederacy,  
 where it is to be noticed, that either the *Assembly*  
 Judged that *Association* and intendment to be  
 for GOD and his Truth, which Sense is not very  
 consonant to Reformed Principles ( as will fur-  
 ther appear ) seeing it cannot be thought that  
 his *Imperial* Majestie, and the other *Popish* Allies  
 ( who are the main *spoke* in that wheel ) had  
 any intention to further *Protestantism*, or else they  
 conceived the *Association* to be Sinful, and if so  
 to Supplicate for a blessing on the same, appears  
 to be a Petition wanting Warrant in the Scrip-  
 ture, *Psal.* 129. *Prov.* 17. 15: 2. *Joh.* 10.  
 We need not insist in proving this *Association* to  
 be unlawful, ( which indeed many *Ministers*  
 deny ) seeing this is already done by the Fa-  
 mous *Gillespie* and *Binning*, in handling this  
 case, as also in a *Manuscript*, written after the  
 year 1650, which ( for what we know ) hath  
 not yet been Published, wherein the Learned  
*Author* States the Question thus, *Whether Co-*  
*venants or Military Association in Arms, may be*  
*lawfully made, by the Representatives of the Godly*  
*party ( to wit, by these in Magistracy or Mini-*  
*stry ) with Idolaters, Hereticks, or any other*  
*known Enemies of Truth and Godliness, remaining*  
*in their Ungodliness?* Saith he some Divines are  
 for the *Affirmative* simply, without any condition,  
*Limitation or Restriction at all; It is a wonder*  
 ( says the *Author* ) to see any *Protestant* Divine  
 more *Abfurd* in this matter, than any *Popish* writer  
 we have seen : For the *Negative*, without any  
 Limitation or Restriction, he citeth a great many  
*Orthodox Divines as, Martyr in loc com. Class. 4.*



Cap. 16. Num. 23. and in his Commentary on 1. Kings 15. 19. *Musculus* in Genes. 114. 13. and in *Isa* 31. 1. *Lavater*, in 2. Chron. 25. 6. *Ursin* in *Isa*. 8. *Polani Syntag.* Lib: 10. cap. 11. *Pareus* in Genes 14. 13. Mr. *Gillespie* his Miscellany Questions, *Grotius de jure belli* Lib. 2. Cap. 15. and others. The Author himself determines the Question *Negatively*, and giveth a great many Arguments, whereof we shall mention only a few, not knowing but the Treatise it self may hereafter see the Light.

‘ One *Argument* is, because there are Scrip-  
‘ ture Rules, for Regulating the Arms of  
‘ the People of GOD, *Dent.* 23. 9, 10, 11, 12,  
‘ 13, 14. from which he deduceth these conclu-  
‘ sions. 1. If the People of GOD should keep  
‘ themselves from every wicked thing, then  
‘ the Godly when they go forth against their  
‘ Enemies, should keep themselves from all  
‘ wickedness. 2. The duty of Commanders, is  
‘ principally urged in the Text, for which he  
‘ giveth several Reasons. 3. If they should  
‘ keep themselves from every wicked thing,  
‘ then surely from every wicked Person, because  
‘ they mainly turn away the Heart. Another  
‘ *Argument* he taketh from Scriptures, which  
‘ forbid Associations in the *Israelites* with Ido-  
‘ laters *Exod.* 23. 32. 33. and 34. 12. We have  
‘ here (saith he) both the Precept and the Mo-  
‘ ral Reason of it, 15, 16. *verses Dent.* 7. 2. the  
‘ Moral Reason is. *Josh.* 23. 11. 2, 13. *Judges*  
‘ 22. *Ezra* 9. 1, 2, 3, 11, 12. Another *Argument*  
‘ he taketh from Associations condemned in Scrip-  
‘ ture such as 1 Kings 15. 19. 2, *Chr.* 16. 3. 8. 9.

9, 1 *Kings* 20. 34, 35. 1 *Kings* 22. 4. 2. *Chro*, 18, 3. and 19. 2, and 25. 5. and 2 *Kings* 16, 7. 2 *Chro*. 28. 16. and 21. 22. *Isa*. 8. 12, 13. *Hof*. 5. 13. *Isa*. 30. 1, 2, 3. and 31. 1. Compared with *J r*. 1. 18. *Hof*, 7. 8, 11. and 12, 1. *Ezek*. 16, 26, 28, 29. and 7. 15. and 23. 7, 8. 9. and 17. 22. 23. Another *Argument* he proposeth thus, such Covenants as proceed from Sinful Principles, ( as want of Confidence in GOD, An evil Heart of Unbelief ) and have, following them, necessary consequences of Sin and Judgment, are not lawful; but Associations with Wicked Men are such, which he proveth from 2. *Cor*. 16. 7. 8, 9. *Isa*. 8. 12. 13. and 3. 2, 3. and 31. 1. *Hof*. 7. 11. See *Calvin* on *Ezek*. 16. 26. Another *Argument* is thus, If a Familiar Conversing, voluntary and Elective with the wicked; be unlawful, much more is Association with them unlawful, but the first is true, therefore the last, the *Major* is sure, because Covenants with the Wicked, necessarily bring on Familiar conversing with them, yea, *Fœdus est species amicitiae*; the *Minor* is clear from Scripture, *Psal*. 6. 8. and 26. 4, 5. and 119. 115. and *Prov*. 11. 15. and many others. Another *Argument* is, because such Associations infer a Toleration of divers; yea, of all Religions, which is absurd; can the Ark of GOD and *Dagon* stand together? Another ( and the last we shall repeat from him ) is, because many Judgments follow the Wicked, therefore it is Sinful to Associate with them, it being a sin for us, to cast our selves voluntarily under GOD's Judgements, See the *English*

‘ *Annot. on Josh. 7. 1.* Herepeats a Sentence of  
 ‘ *Mr. Gillespies Testimony*, which is this, *O happy*  
 ‘ *Scotland, if thou couldest improve this Golden O-*  
 ‘ *portunity, but if thou wilt love them that GOD*  
 ‘ *hates, woe upon woe, &c.* The foresaid *Author*  
 fully answereth all real, or supposed *Objections*  
 and sheweth that there is a *Disparity* betwixt  
 this Land and others, by Reason whereof such  
*Associations* in a singular manner, are detestable  
 in this Nation. But to leave him, we only add,  
 that the *Arguments* he useth against the *Associa-*  
*ions* Complained of by the Faithful in that time,  
 may very safely be mannaged against the *Associa-*  
*tions* we now complain of, and sure with fairer  
 advantage, and far less lyable to exception, as  
 we could ( if need were ) make appear, but  
 what is already said, we little doubt, will have  
 weight with the seriously Godly to convince  
 them, that there is no little Guilt contracted  
 by this Nation, this way, since the Revolution.

*Griev. XIX.* That the *Civil Magistrate*, hath  
 very frequently since the Revolution, taken up-  
 on him, to appoint diets and causes of publick  
*Fasts, and Thanksgivings, which is surely* an en-  
 croachment on the Churches power and Privi-  
 lege, when in a constitute State, and that this  
 encroachment is submitted to by the present  
 Church, to such a pitch, that by an Act of  
*Assembly anno 1710.* they allow the same, and  
 ordain such Fasts to be Religiously observed;

That this is just matter of Grievance ( whate-  
 ver *Ministers* say to the contrary ) may appear  
 by what follows. In these Fasts we consider,

I The

1. The *Indiction* and Authoritative command of the Civil *Magistrat*, enjoining the observation of them, albeit the Church ( as is pleaded ) be in an Organized and settled State. 2. The causes thereof, being for the Success of the Confederate Arms ; concerning which see the foregoing *Grievance*. 3. The Churches Compliance therewith by a publick observation of these Appointments.

That we may therefore come to the true state of the Controversie, we premise, that in National *Fasts* there are *Four* things noticeable with relation to the case in hand. 1. The *Causes*, and these either matter of *Confession*, or of *Petition*. 2. The Authoritative *Indiction*. 3. The *Season* or diet. 4. The *Performance* it self. The *Question* is not anent an unsettled and not constitute Church, neither is it anent the performance or observation of the *Fasts* materially considered, neither is the present *Question*, whether the *Causes* be lawful or not, from what is said on the former *Grievance*, our Sentiment may be gathered, as to the unlawfulness of the *Causes* prescribed by the *Magistrat* in the late *Fasts*. But the *Question* is, Whether the Authoritative *Indiction* of National *Fasts* ( the Observation and Performance whereof, is mainly to consist in Ministers their exercising their ordinary Ministerial work, usual on such occasions ) with their *Causes* and diets in a Constitute and Organized Church, be the proper work of Ecclesiastick Power only ? Or of Civil Power only ? Or indifferently of either ? This present Church holdeth the last, as we may easily gather from their practice; and the above mentioned *Act* of



*Assembly*: We deny it, and Affirm the *First*; we shall content our selves with these few *Arguments*, in lieu of many others, knowing that some Judicious Men, have handled this *Question* industriously, and do determine it on the side we own,

*Arg. 1.* The *Causes*, being matter of *Confession* or *Petition*, fall properly under the Cognizance, search and observation of *Ministers* of the Church, when it is as it should be, and when in a rightly Constitute State, *Mal. 2. 6, 7. Jer. 23. 22. Isa. 58. 1. Ezek. 3. 10. to the end and 22. throughout, Ezra. 10. 10.* The *Ministers* are *Watchmen Isa. 62. 6.* having that for their Office to Watch over their flocks, to mark their lives and Conversations, whence floweth the finding out of the Nations Sins, and also of its wants, Miseries, and Calamities; for the same effect, they are termed *Bishops* or *Overseers, Act, 20. 27. 28.* and *Ambassadors for Christ 2 Cor. 5. 20 i. e.* Persons cloathed with Office, and employed by Christ, to tell all both *King and Subjects* their Sins and duties, *1. Sam. 7. 9.* They are called *seers* and the *Light of the World, Mat. 5. 13. Shepherds Jer. 3. 15. Eph. 4. 11. or Pastors,* The *King* and all others are the flock; They are called *Faithful Stewards of GOD and of his Mysteries. Tit. 1. 7. 1. Cor. 4. 1.* Because (sayeth *Bucan Instit. Theol. pag 5. 10,*) they  
 ‘ give to their People, their portion in Season  
 ‘ and Administer all at the Lord’s Command  
 ‘ and will.

From all which, we may see, what work *Christ* hath set a part *Ministers* for, sitting & furnishing these



these, who are his true Servants, with Gifts and Abilities for the same, he hath set them in Office for the work above described, and hath put all Persons under them in that respect. *Jer. 1. 10. Kings* are to be Instructed, Informed and taught by them in Spiritual Matters, such as what are the Causes of Mourning and Humiliation before GOD on *Fast-days*, see the Learned *Gillespie* in his *Aarons Rod blossoming*, Book 2. Chap. 8.

Famous *Rutherfoord* in his *Examen Arminianismi* pag 739 ‘ Sayeth, *Rex qua membrum ecclesiae*, &c. i. e. The King as a Member of the Church is subject to the Kingly power of Christ Reigning in the Word and Church Discipline. 1. Because it is said of all without exception ( for we are not to distinguish where the Law doth not distinguish ) *he that heareth you heareth me, he that despiseth you, despiseth me.* 2. Because to *Prophets* and *Ministers* of GOD, a Ministerial Power in the Name of GOD, even over Kings is given by GOD, *Jer. 1. 10.* and afterwards sayeth, *Omnes in Ecclesia*, &c. i. e. All in the Church, are either the chief Shepherd, or the Sheep, Christ alone is the chief Shepherd, the King then is one of the Flock, and consequently ought to hear the voice of Christ speaking and commanding in his Servants, &c. And afterwards *non potest*, &c. ] i. e. The King cannot Synodically make Acts and impose them on the Church *so he*. From all which we Inferred, Seeing it is the Ministers peculiar Office, to discern National Sins, foresee imminent dangers, take up the Nature and Causes of Gods Judgments lying on the Nation ) That  
this

this is so the proper work of *Ecclesiastick Power*,  
 ( when the Church is settled ) viz. To indict  
 Authoritatively National Fasts with their Causes  
 and diets that it is unlawful for the Magistrat to  
 take this upon him, for it is an Entrenching on  
 the Ministerial Province, which *Magistrates* are  
 strictly prohibited to do, *Num.* 18. 7. and 16.  
*40. 2 Chron.* 26. 18. 19. *Joel.* 2. 15.  
*blow the trumpet in Zion sanctifie a Fast, &c.*  
 Compared with *Num.* 10. 8. *The Sons of Aaron*  
*the Priest shall blow, &c.*

*Argument 2.* In *Fasts* the Season is material,  
 for they are not ordinary, but extraordinary  
 duties not called for from a Nation at all times,  
 or for ordinary, but when Dispensations of Di-  
 vine Providence, clear it to be the Nation's duty:  
 Then who are the proper Judges and Decer-  
 ners of that Clamant Season, we mean by  
 Christ's Institution? Whether these whose  
 Office is to watch for Souls, and deal betwixt  
 GOD and them. *Heb.* 13. 17. *2. Cor.* 5. 20,  
 and who are *seers and Watchmen set upon the walls*  
*Isa.* 62. 6. viz. *Ministers*? Or are the civil  
*Magistrats* such Judges whose Office concerneth  
 the Outward Man, and things Secular? We  
 grant the *Magistrat*, should imploy his power  
 for the Advancement of Religion, and Suppres-  
 sing of Sin, Error and Heresie, yet nevertheless  
 only in a civil way, not depriving the Church  
 Officers, of their Right and peculiar Power, by  
 his doing what they are Authorized to do. Sure  
 as was said before, *Magistrates* in these things  
 are to be subject to the Kingly Power of Christ  
 Reigning in his Word and Servants, *The Priest's*  
*lips*

*lips. ( Mal. 2. 7. ) Should keep knowledge, and they should seek the Law at his mouth, for he is the Messenger of the Lord of Hosts. The King or Civil Magistrate, as well as others, should by them be determined as to the Season of such duties, as we may gather from Isa. 21. 11, 12. Watchman what of the Night ? Surely then if we regard Scripture, we must say the Designation of the Season and Diets of Fasting belongs properly and peculiarly to the Church when constitute, and not to the Civil Magistrate.*

*Arg. 3. When Ministers exercise their Ministerial Office ( as they do in the Fasts intended in the Question ) upon no account should they do it, as Servants of Men, or in obedience to the Command of any civil Magistrate ( as being in that respect and regard, not subject to Civil Power and Authority ) but in Obedience to the Command of their alone head and King Christ, from whom they have their Office with the Exercise thereof in all its parts, and as Ministers they should not take Commands, Instructions or Directions, in any part of their Ministerial Work, either as to the Season when, or the Causes wherefore ; from any Earthly Monarch: And if they do, they Dishonour their Master, and rub an affront on him, as if he either were not capable ( if we may with reverence thus speak ) or else were neglective and unwilling to incite his Servants by his Word and Spirit, either more immediately or more mediately by the Acts and appointments of his Ecclesiastical Courts and Judicatories, to the Exercise of their Ministerial Work, or to direct them as to the Season, particular*

cular Causes and Subject matter thereof, see  
*Gal. 1. chap. 2 Cor: 1. and 2. chapters* *Ruther-*  
*furd* in the place above cited pag 748. *nos di-*  
*cimus, &c.* ] i. e, we say that in the external  
 Government of the Church, the power is given  
 immediately to the Church only, not to the  
 People, but to a Collegiat Societie of Church-  
 elders, who alone have power of binding and  
 loosing immediately from Christ, as these  
 Scriptures prove, *Mat. 18. 16, 17, 18. Joh.*  
*20. 21, 22, 23, Acts 1. 24, 25, 26. and 15. 22,*  
*23. 24.* and consequently have the Power  
 in the external Government, the Scripture no  
 where hath allowed such power to the *Magi-*  
*strat*, neither is it granted to the *King* to make  
 Canons for good order, and decency in the  
 Church, but only to the Church is this  
 granted else where he sayeth, pag 740 *Omnis*  
*potesťas &c.* ] all created power is subject  
 to Christ's Kingly power in the Word and  
 the Act of Ecclesiastick Discipline which is  
 Christ's Royal Act *Psal. 2. 12. and 72. 10,*  
*11. Rev. 17. 14. and 19. 16.* therefore Kings  
 are subject thereto, and under the Laws  
 thereof. So he

From all which we infer, that therefore *Fasts*,  
 which are to be kept by *Ministers*, performing  
 their ordinary Ministerial Offices, should be ap-  
 pointed by Ecclesiastick Authority, and done in  
 obedience to Christ, (speaking in & by that Church  
 Authority (for to this only MINISTERS  
 AS MINISTERS AND ACTING IN THEIR  
 MINISTERIAL WORK, are subject, tho in other  
 matters they be, as other lieges, subject to the  
*Magistrat* commanding lawfully) and should  
 not



not be appointed by the *Civil Authority*, nor observed by *Ministers Ministerially* when so appointed. Waving other *Arguments* at the time, let us hear *Bucan Institut. Theol.* pag 542. *Jejunium publicum, &c,* ] i. e. A publick Fast is such, as is indicted by the Authority of these who are set over the Church, and is celebrated by the Church for some necessity falling out *Joel* 1. 14. and 2. 15. 16, 17. *Act* 13. 2, and 14. 23. the *Ministers* in the Shires of *Perth* and *Fife*, in their *Testimony* 1659. speak thus pag 20 " we do profess our dissatisfaction that the *Civil Powers* should take upon them, by themselves, ordinarily to prescribe Publick *Humiliation and Thanksgiving*, with the Causes and *Diets* thereof, to all the *Ministers* and *Members* of this *Church*; as being contrary to the well Warranted Priviledges, and constant practice of the Church it self, and in it's own Nature introductory to greater Encroachments, and putting into the Hands of the *Civil Power*, the Modelling of the Publick *Worship* of *GOD*, and things most properly *Ecclesiastick*. Thus they. To the *Objection* from *Jehoshaphats* practice ( *2 Chron: 20, 3.* ) we answer, 1. ( not to insist on what some plead anent *Jehoshaphat's* being an extraordinary Person ) it is likely that time was an unsettled state of the Church, or at least that surprising alarm, verse 1, 2, disturbed the Settlement thereof, and if so the cases do not quadrat; but 3. upon the hasty tidings, he only did what any Godly King might do, he only set himself to seek the Lord, and proclaimed a Fast throughout all *Judah*; and at that Fast he prayed before, and with



with his Subjects; But we hear nothing of his commanding in his own Name, and by his own Authority, the *Priests* to celebrate the *Fast* in their way, and so that and our Case differ, beside the well grounded exceptions we have against the Causes of the Fasts, we now speak of

*Griev. XX.* A body of *Ministers* in name of this Church, having no Power for that effect, took upon them to condemn the Assembly 1692, their protesting against the Dissolution of the same by the Earl of *Lothian* the King's *Commissioner*, and subsequent Assemblies not calling them to account for the said Fact, is judged the Deed of the whole.

I. It is known that the *Commissioner* commanded the *Assembly* 1692, to Rise, which being an Authoritative Command, and privative of the Churches freedom and Power, should not have been obeyed, *Acts* 4. 19. and 5. 29. & as honest Ministers in the time of *Cha.* 2. sadly regreted that at the King's Command, they left their Churches void. So the *Assembly* 1692, was not justifiable in ceasing from their Work at the *Commissioners* Command. The *Assembly* July 1695. met and continued at *Aberdeen*, even after the King's *Commissioner* had discharged the same: Of which faithful practice these Ministers, tho' harrassed, warded and banished for it, had much peace, as is evident by the *Letter* written by Mr. *John Welsh* and Mr. *John Forbes*, Two of the banished Ministers, Recorded in *Calderwood's* History. It is a Truth which this Church hath owned, that the Ministers of Christ have Power to convene in *Assembly*

sembly of themselves, when the Matters and glory of their King CHRIST require, although the *Magistrate* do not call, yea although he should discharge them. See *Act of Assembly Aug. 27. 1647.* and if so, is it not a wronging of that Truth when *Assemblies* convene not, but when the *Magistrate* calleth, or at least, unless he grant his Concurrence, and when they Rise when ever he commands, how necessary soever their continuing in their *Synodical Work* be? Are these free Courts of the Church of CHRIST? Is that Court free and Independent, which hangeth on a Forreign Power for *Convocation* and *Dissolution*? An Earthly *Monarch* would highly resent it, if another stop the competent Seats of Judgement of his *Kingdom*, and what would he do to his Judges, Servants and Officers, if they do not faithfully stand up for their King, & his Interest against *Competitors* and *Opposers*, but on the contrary comply with them, and yield these Things to them, which they should not? *Christ* is a free Independent King, *Psal. 2.* and *Psal. 72.* having sufficiency of Power to manage what concerneth his Glory and Kingdom, *Matt. 28. 18, 19.* the visible Church is his visible Kingdom, *Dan. 9. Ministers* and *Elders* are Instituted, ordinary Administrators of his Will and Laws *Matt. 18. and 28. 19.* and if we survey the Institution, the Church is the freest and most independent Kingdom of any *Jer. 1. 10. Psal. 72. Isa. 9. 6, 7.* and therefore *Ministers* and *Ruling Elders* should be the boldest, most resolute and undaunted in executing their Masters Commissions and Commands, having them from

from such a *King*, keeping the Charge of such an Independent *Kingdom*; and should not count their lives dear when the least part ( if any of Christ's Matters may be called little ) of their *Master's* Interest and Prerogatives lyeth at stake, we may transcribe a few notable Verses out of that sweet *Poem* composed (as is thought) by Famous Mr. *David Dickson*, Entituled, *True Christian Love*, page 22.

*And suffer must we else do wrong, when Men from  
age to age,  
To chop and change thine Ordinance, run headlong  
in a rage,  
And by their own Traditions, to make thy Precepts  
void,  
Urging their own will more than thine, so lysts thy  
Law destroy'd,  
But thou Lord, over all declares, such Worship to  
be vain,  
And ere we yield thy Jealousie wills rather we be  
slain;  
Yea ere we do a needless Work, and weaken little  
ones,  
We chuse our Urgers should us sink in deep Seas  
with Milstones.*

But if Ministers, in their Mannagement be swayed by Exotick and Forreign Powers, so as not to hold *Synods* save when these Powers (infinitely inferiour to the *Prince of the Kings of the Earth*) call or allow, and so as to dismiss when these command. they are beyond all Debate most unfaithful: How the Ministry of this present Church have looked. or do look to the glory of Jesus Christ in that sacred Judicatory, is known

known to himself, who can at his pleasure let out his Vineyard to other Husband Men: His Glory is dear to him, and he is jealous of it; Men may do such wrong thereto in a day or less, in repaying of which Eternity will be little enough.

Another part of this *Grievance* is, that a part of the *Ministry* condemned any *Protestation* which was made against that foresaid Dissolution, which we draw from their Writing to the *King's Majesty*, not long after, an Apology tacitely condemning what any did or said in opposition to the foresaid Encroachment, this is generally denyed, & we not having access so fully to know this Intrigue, as to obviate their Evasions, we must leave it at present as it lyeth betwixt God and them; Only seing this part may receive Probation from what is to follow, we pass to the next, viz.

*Griev. XXI.* That the Day nominate by the foresaid *Assembly* was not kept but deserted, is accounted a giving up into the hands of the Civil Magistrate, the Power of Calling and Dissolving *Assemblies* which is sadly confirmed, by the constant practice of the Magistrate in this Matter.

It is undeniable that the *Assembly* 1692, did appoint the next *Assembly* to be holden at *Edinburgh* in the Month of *August* ensuing, and it is well known that the *Assembly* did not sit at that Dyet, but was prorogate till *December* by the *King's Orders*, and thereafter by his Proclamation delayed till *March* next, yea, as is credibly reported, so Loyal were the *Ministers* that they

Re-



Recorded not the proceedings of that *Assembly* which the *Commissioner* interrupted, willing rather to slip from it wholly (as would seem) than give any umbrage of offence to the *King*.

That the not keeping the *Dyet*, because the *King* discharged, was an unlawful Ceding, and sinful omission on the *Ministers* part (as that countermand was a great sin, likewise on the *Magistrates* part) we prove thus, 1. The *Dyet* being nominat by an *Assembly* having an Ecclesiastick Authority (as *Ministers* will own) the neglect of observing it, must be sinful, unless it can be proven that it was sin to keep it, and that the *Assembly* 1692, did sin in that Appointment. 2. It hath been an ordinary controversy between *Christ* and his *Church* on the one part, and the *Powers* of the Earth on the other (especially in this Land) whether the *Ministry* in the name of *Christ* or the Civil Magistrate by his own Authority should rule the *Church* in all her Ecclesiastick Affairs and Judicatures; So when the present *Church* Deserted her own Appointment waiting for, and obsequiously embracing the Civil Magistrate's Indiction; they sadly yielded the controversy, and practically deserted that Cause, which this *Church* had at great Expence of suffering maintained. 3. If in the *Assembly* 1692, there was any *Protestation*, and if this *Protestation* was commendable, it was certainly a condemning of that *Protestation*, when the *Dyet* Nominate by themselves was Deserted, for hereby they slipped from any Claim to their own Intrinsic Power *pro tanto*, and submitted to a new and different Appointment flowing from  
the



the Civil Power. 4. It is granted by sound Divines, that the *Magistrates* Power *circa sacra* should be only *Cumulative* not *Privative*, see *Rutherford's Examen. Armin.* pag 751, Yea the whole Question, being the 4<sup>th</sup> of that Chapter, Mr. *John Brown* in his Latine Book against, and *Velthufius Lex Rex*, *Gillespies Aaron's Rod*, &c. But this Command of the King was *Privative*, viz. Hindering the Assembly to sit at the time the preceeding Assembly had determined it to be necessary that it should sit, and therefore Ministers should not have obeyed it. 5. If it be sound Doctrine that the Church *in statu constituto* hath Power of her self to Call and Dissolve Assemblies, and that the *Magistrate* should not, at such a time, do either (as the Assembly 1647. and particular sound Divines teach) then Compliance with the Command of the Magistrate in this Matter, in this time when *Ministers* declare the Church to be in a constitute State, must be unlawful. 6. Seing *Christ* hath graciously been pleased to erect a Visible *Kingdom* in this Land in a more Conspicuous, Distinct and Organized Form (in prosecution of that Privilege granted by his Father to him, *Psal.* 2. 6, 7, 8. and *Psal.* 72. 8) than almost in any Nation in the World, it is unaccountable Ingratitude, beside the sin of unfaithfulness, in Ministers to contend so little for the Privileges and Immunities thereof, and to go in with any thing which giveth the least dash to that Glorious *Kingdom*, the Beauty and Glory of this Land. See *Acts* of Assembly 1638. *Sess.* 26. concerning yearly General Assemblies.

*Obj. 1.* *Magistrates*, according to the judgement of Orthodox Churches, and Writers may Call and Dissolve *Assemblies*, and have so done in many Reformed Churches & in this. To which it is Answered, by distinguishing betwixt a settled Organized Church, and an unsettled Church.

2. Betwixt a Church which, through the good hand of God, hath arrived at a farther degree of Reformation in that point concerning *Church Government* than others, and these other Churches which, tho' Reformed, yet are but wrestling about Reformation in *Doctrine* and *Worship*, and by constant opposition made by Adversaries against these, have been kept off from such a Solicitous and Laborious scrutiny concerning the *Government* and *Immunities* of Christ's visible *Kingdom*.

*Beza* and many Forreign *Divines*, *Corpus Confessionum fidei*, &c. have granted, that the Church of *Scotland* hath arrived at a greater degree of purity herein than any other Church almost since the *Apostles* time, *Brightman* and *Cartwright* have abundantly testified the same: We Answer then 1. That in an unsettled state of the Church such as this Church was in about the year 1637, and the *English Church* about 1641) the *Magistrate* if *Pius & Christianus* (as they say) may call a *Synod* of *Ministers* in order to constitute themselves, and to do what other things are necessary and incumbent on them; but in a constitute State of the Church (as this professeth her self to be since the year 1690) we deny that the *Magistrate* ought either

ther to Call or Dissolve *Assemblies* *Matt.* 18. 17. 18, 19, 20. *Acts* 15. 2 *Chron.* 19. 11. and 26. 17, 18. This was the Judgement of the fore-cited *Assembly* 1647. 2. We Answer, altho' in such Churches as are not arrived at a due Reformation in the Matter of Church Government, the *Magistrate* taketh on him to indict *Synods*, yet in Churches better Reformed, and that have found out (the Lord giving clear light from the Scriptures) the free Privileges of *Assemblies*, and that have long enjoyed, and practically improved the same (which was the case of this Church in purer times) we deny that the Authoritative Indiction and Dissolution of *Assemblies*, which are the Courts of *Christ* Mediator, the King of his Church, belongeth any way to the Civil *Magistrate* in Ordinary Cases, but only in so far as he bearing the Sword may prove assistant by his Civil Authority interposed to Cause Ecclesiastick Appointments be observed and take place.

*Obj.* 2. It is injurious to blame the Church for the *Commissioners* Dissolving the *Assembly* anno 1692, seing it was protested against. We Answer, what are verbal Protestations when Actions do not correspond thereto? If this Church did by her after demeanour strengthen what the Civil *Magistrate* by his *Commissioner* then did, and build again that which they once professed to destroy, we may say of her (as *Paul* of himself, upon supposition he should do so) she maketh her self a Transgressor, and that she did so may appear from what is already said

Obj: 3. *Rom. 13. Let every Soul be subject to the higher Powers.* Ans. We grant *Ministers*, as they are Men and Subjects, should obey and submit to *Magistrates*, but as they are *Ministers* and Officers in the Church acting directly and immediatly under their Master and King *Christ*, they ought to acknowledge no Earthly Superior Power, *Jer. 1. 10. Psal. 2. 12. and 72. 10, 11. Rev. 17. 14. Mark 16. 15. Eph. 4. 11, 12. 1 Cor. 4. 1, 2, 21. 2 Cor. 10, 2, 11. 2 Cor. 10. 8. and 5. 20. Gal. 1. throughout Prov. 8. 15. Mat. 18. John 20. 21, 22, 23. Acts 1, 24, 25, 26. Acts 15. 22, 23, 24.* 2. *Ministers* should obey *Magistrates* moving in their own Sphere and commanding lawful things lawfully, but not when they forbid Duties to be done in their Proper Season, nor yet when they step beyond just Limits, and take on them to do what is the proper Office of *Christ* by his word and Spirit, and his *Ministers*, for instance, to call and Dissolve *Synods* of *Christ's* Ambassadors (when the Church is constitute) who are not acting then as Men and Subjects, but as *Ministers* and Church Officers, this is the proper work of, and should be left to their Master *Christ*, who by his Spirit and Word stirreth up and calleth them (when right) to such Assemblings, acteth them in the same, and moveth them to a conclusion, their work being done. We hope that none who are sound and serious will say that in ordinary Cases, *Christ* doth command such Duties through the Intervention of the Civil *Magistrate's* injunction, seing the *Magistrates* Office floweth not from *Christ* as Mediator, Head and

King



King of his Church, but from him considered as God one with the Father and Spirit, as our worthy *Divines*, especially *Rutherford*, *Gillespie*, *Brown*, have proved sufficiently, and seeing it is said *Mal. 2. 7. The Priests lips should keep knowledge, and they should seek the Law at his mouth, for he is the Messenger of the Lord of Hosts.*

*Objection. 4.* Prudence required that the Command of Dissolution 1692 should be obeyed, and that the Proclamation prorogating it twice should be complied with, altho' contrary to the foresaid *Assemblies* Appointment, for if it had been otherwise the *King* would, it is likely, have discharged all *Assemblies* in time coming, and withdrawn his Countenance from the Church, and become an Enemy thereto, and this would have been worse than all the detriment this Church sustained through the want of one *Assembly*. We Answer, Is not this to do Evil that good may come, *Rom. 3. The Prophets* and *Apostles* and faithful Servants of *Christ* since, used no such Prudence, nor pleaded *fit*, see *Acts 4. Exod. 10. 26. Gal. 1. 10.* If this kind of Prudence take place, then farewell sincere Christian Obedience, our worthy *Reformers* detested such ways, they according to Scripture Warrant endeavoured to be at Duty, leaving Events to Over-ruling Providence, which their Faithfulness was so far from marring the Success of the Work of *Reformation*, that the Lord made it their strength, We may instance in one particular, the *Assembly* 1638, refused to Rise, tho' the *Commissioner* by continual Solicitations, and casting in Obstructions,



endeavoured to raise them and Protested against almost every thing they did, yet it is well known what good that *Assembly* did by continuing to sit till their business was brought to an happy issue for that time, this laid a good and stable foundation for what was attained in succeeding years, and if that *Assembly* had gone into these prudential Measures now cryed up, how great loss would the Church have sustained? In all probability a Bar might have been drawn against the progress of that never to be forgotten *Reformation*. 2. To whom doth this Church look, and on whom doth she depend for Protection and continuance? Whether to the favour of the *Powers* of the Earth? or to the watchful and omnipotent Providence of him who dwelt in the bush, who hath said, upon one stone shall be seven eyes, *Zech.* 3. 9. *Isa.* 54. 14, 17. If she look to the former, and be only careful *per fasque nefasque*, to curry favour with the secular *Powers*, then we may see the Lord's mind anent her from *Jer.* 17. 5, 6. Cursed be the Man that trusteth in Man, &c. he shall be like the heath in the desert, &c. which threatening is sadly fulfilled in this our day, if *Ministers* say that they look only to, and trust in the Lord, then we ask, if it be any evidence of right trusting in the Lord, or yet if it be a proper mean appointed by God, for preservation to obey the Commands of Men rather than the Commands of God? To please Men by displeasing God? To gratify Men by disregarding God's Glory? Great Mr. *Robert Bruce*, for condescending at the King's desire to forbear Preaching

ing for about ten days, was so distressed in his Conscience, that his Body was cast into a Fever, whereupon he resolved never to comply so far again that way, be the danger what it would, Mr. Robert Youngson in K. Ja. 6. his Reign (as Calderwood in his History page 498 tells us) for yielding and doubting of the Assembly at Aberdeen July 1605, was so grieved afterwards in his spirit, that he returned to the Council, and declared that he was troubled in Conscience for his last Answer, and so was committed to Ward in Stirling, and underwent Sufferings with his Faithful Bretheren.

Griev. XXII. That the generality of the Ministers of this Church, have once and again taken the Oaths of Allegiance and Assurance, which being considered in their complex nature with the Acts of Parliament relative thereto, and with respect to our present circumstances, we humbly judge to have a tendency to establish practical Erastianism, if they be not in themselves directly Erastian.

That the generality of Ministers of this present Church took these Oaths is not denyed, the question then is, whether or not it was lawful? the Ministers generally, and the Representative Judicatories of this whole Church maintain that it was lawful, tho' we know, some Pious Learned and Judicious Ministers judged otherways, and so refused to Swear them, of this number was Famous Mr. James Frazer late Minister at Culross, who in converse with another Minister yet alive, said, he thought the Lords restraining him from Swearing these Oaths was the

the greatest Mercy he had almost ever met with, next to the Revelation of *Christ* to his Soul: As for us we are of the Judgment that it was sinful for *Ministers* to take them: Because 1. It was a Swearing to another *King* than the *Lord Jesus Christ*, which no Minister AS A MINISTER ought to do, and that the *Furores* of the Ministry took them as *Ministers* is clear from the Act Enjoining the Oath which specifyeth Persons in Publick Trust and Office, viz. *Civil*, *Military*, and *Ecclesiastick*, and they taking them as they were tendered in the Act, did Swear as Persons in *Ecclesiastick Office*, again this is further clear from the Penalty to be exacted of *Ministers*, who should refuse to Swear, which was deprivation of their Maintainance which (as sound *Divines*, such as the Authors of that forecited *Testimony* emitted anno 1659, assert and prove) is due to *Ministers* by *Divine* and *Ecclesiastick* Right as well as *Civil*, the *Benefice* following the *Office*, and so the seizing on that which necessarily followeth, and is due to the *Office* supposeth the *Recusants* to have failed in their Ministerial Office: moreover, if *Ministers* say, they Swore not as *Ministers* but as *Men* and *Subjects*, we desiderate a Reason, why they were pitched on, and insisted in the Act together with Persons in *Civil* and *Military* Trust and Office, when all other Persons out of Office were over-lookt, and not made to Swear the *Allegiance* and *Assurance*, some to this have answered, that the Reason was, because *Ministers* are Subjects of more Eminent Gifts than others, and so more capable to wrong the Civil Estab-  
lishment:

blishment: We Reply, if the Eminency of their Gifts had been the Reason, other Subjects of able Gifts, such as *Gentlemen* of Parts and Learning, *Students*, &c. would have been required to Swear, but if they insist and object that *Ministers* their Work maketh them of greater influence on the Nation, and therefore were obliged to be so qualified, we Answer, then that work wherein they are of greater influence than others is the Work of the *Ministry*, and therefore the Office is that whereunto the Magistrate hath had respect in the Act, and it is but a vain Evasion some make by saying in Swearing the Oaths they had nothing to do with the Act, seing their doing it in Obedience to the Act, without any Protestation of the *General Assembly* against what was Evil in it, maketh them Approvers of all in it.

2. Because no *Oaths* are to be taken without necessity otherwise they are a supervacaneous Imposition, which necessity by not only the credit of their sacred Office, but by their *Synodical* Letters full of expressed profound Loyalty, is plainly removed: And if any object that it was needful, because the *King* knew that many of the present *Ministers* had complied with *Charles 2.* and *James 7.* and in their Address to the said *James* had shewn to the full, as great Loyalty as in their Letters to himself, as also that some of them had in the former period been *Curats*, and by Oaths and Bonds strictly obliged in a slavish manner, to support and defend that *Tyrant*, and therefore *K. William* saw it necessary to require of the whole Church  
this



this *Oath*? *Answer*, Tho' there may be some Reason in this indeed, yet such as this *Church* may justly blush to hear used for their Defence in the Matter of the *Oath*, viz. that they embraced such for Members as had scandalously complied with Corruptions both of *Church* and *State*, without sufficient and satisfying Evidences of true Repentance declared as publicly as the compliance was known, yet it no ways invalidateth the first Reason against the *Oath*, nor what is to follow.

3. *Ministers* their Swearing this *Oath* or *Oaths* was a new and unusual practice in this *Church*, and wanting a Laudable Precedent in either Scripture or in the practice of this *Church* in purer times; tho' the *seasonable Admonition* allegeth two instances to the contrary, for their Scriptural instance doth not prove that the *Priests* Swore Allegiance to *Joash*, they only obliged themselves in Common with the whole Congregation at his first appearance and Instalment, to protect and support his Throne, and Crown, and so the case differs, for this was done at his Reception in a joint way by the whole Congregation considered as Subjects, whereas this *Oath* (we now speak of,) was tendered some years after *K. William's* settlement on the Throne, and not to all the Subjects, but to Persons in Office as before was noted. And as to their other instance from the Act of *Parl.* in the time of *K. Ja. 6.* We must say, we wonder that this *Church* taketh a Precedent out of a period which was both corrupt, and also which was near the dawning of our *Reformation*, when



when this Church was but coming out of Dark-  
ness as to many things which in Process of time  
came to be abandoned, for in the year 1572.  
which the *Seasonable Admonition* condescendeth  
on there were great Corruptions, such as *inau-  
guration of Bishops, allowing of Churchmen to ac-  
cept Civil places of Trust*: But however *Calder-  
wood* hath no account (as we can find) whether  
there was any such *Act* or not, and if there  
was, whether the Godly *Ministers* of that  
time obeyed it or not: the *Seasonable Admonition*  
it self giveth us ground to conceive that the  
Cases widely differ, for as we gather from it, the  
*Ministers* were to declare *K. James 6.* to be  
King of this Realm in opposition to to the *Queen  
Dowager*, and that out of the Pulpit, which  
far differeth from this Case, for the present *Mini-  
sters* judicially sifted before *Civil Judges* formal-  
ly Swore these *Oaths* we speak of, the former  
may be rather called an *Attestation* or Declara-  
tion of their adherence to *Ja. 6.* than an *Oath* of  
*Allegiance* to him.

4. This Oath wanted necessary Limitations,  
such as are expressed in our Covenants, which  
contain an Oath of Allegiance; some say that  
the word *Faithful* ] Restricteth the same; it is  
answered, that is a general word and (as they  
say) *in generalibus latet dolus*, Guile is often hid  
in generals, the word *Faithful* is Ambiguous,  
and may be Improved one way by the *Hobbiſts*  
( who stand for Unlimited Obedience to *Magi-  
strates* ) and another way by others, so that strict-  
ly speaking, it cannot be accounted any Limita-  
tion.

5. Seeing the *Covenants* contain an *Oath* of *Allegiance*, and seeing (as was before made appear) these *Covenants* should have been renewed and adhered firmly to, by Persons of all ranks, but especially by *Ministers*; their Embracing another *Oath* of *Allegiance*, different from that which is included in the *Covenants* is justly reckoned a ceding from them, and joining with the *Magistrat* in shuffling them out of Memory and practice, especially considering, that in the *Acts* relative hereto, there is a Clause or Clauses insinuating as much, namely, that this *Oath* of *Allegiance* is to come in room and place of all other *Oaths* whatsoever that should be required to be Sworn to the King.

6. This *Oath* was gone into by *Ministers*, and yet it was never Ratified and Approven previously by the *Assembly*, for any thing we know, and this is contrary to an *Act* of *Assembly*, 1648. *Sess.* 18. *July* 28, against all new *Oaths* or Bonds in the Common Cause, imposed without consent of the *Church*.

Several other Reasons we might add, but shall not at present: We only say further on this head, that tho we look on this as a great Sin in the *Ministers* of this Church, yet we cannot but judge favourably of some who we hope did not committ the same wickedly, *i. e.* knowing it to be what we really think it is, but out of Simplicity, and being some way or other led into this mistake; and we hope some if the like were again required, would not embrace it as formerly, being now better informed, and who knows but others in process of time may be made

made in Mercy to see the evil of it? But that we be not mistaken, we declare that we according to Scripture, own that every Soul (as well Ministers as others) should be Subject to the higher Powers, and should AS SUBJECTS give what Assurance of their Subjection these lawful Powers can justly require.

*Griev. XXIII.* There is a sad Laxness in many places in Admitting to the Solemn Ordinance of the *Lord's Supper*, Persons grossly Scandalous such as *Drunkards*, *Sabbath-breakers*, and many others, utterly unworthy, are allowed to partake of the same; and that which heightens this Grievance is, that as this course is contrary to Scripture, and the professed Principles of this Church, so it hath been much witnessed against by many Godly, both *Ministers* and Professors, and known to be very offensive to tender Consciences.

This is so Universally complained of by the Godly in this Land, that it scarcely needeth any Probation from us, and if it were convenient here to do it, we could mention a great many Persons utterly unworthy, as was said in the Grievance) admitted to that Distinguishing and Sealing Ordinance, and when *Ministers* deny this Charge (as indeed too many do) they Evidence one of three, either that they are most Unacquaint with their respective Flocks, and have no Discriminating knowledge thereof, or that they herein Contravene the Principles and Testimonies of this Church in purer times, or else lastly, that they are such as refuse to acknowledge any fault, how so ever palpable it be

be; for, in better times than the present are, the *Church* acknowledged their Laxness in Admission to this Sacrament, to be one of the Nations Sins and a cause of GOD's Wrath, see the acknowledgment of Sins made at the *Renovation of the Covenants* anno 1648. and the paper called *the Causes of Wrath*, emitted by the *Commission* of the *Assembly* 1653.

We need not spend time, to prove this Laxness to be a gross corruption, for none will deny it, who duely consider the nature of the ordinance, which is instituted for the Sealing, Confirming and nourishing of these who are true Believers in Christ, it is not primarily designed, or instituted for Converting, but for Confirming these who are already Converted, to others the partaking hereof is most destructive, and renders them Egregiously guilty, as the Scripture giveth us to know, when it says, *they eat and drink Judgment, or* ( as some Translate the Word ) *Damnation to themselves*, and that they are *guilty of the Body and Blood of the Lord* 1 Cor. 11. 27, 29. What an horrid perversion, therefore, is it of the Nature, use and designe of this Ordinance when *Ministers*, who should be *Stewards of the Mysteries, of GOD*, 1. Cor 4. 1. Tit. 1. 7. *to give every one their due Portion in due Season*, do give the *Childrens Bread* to Dogs? And do give that which belongeth only to the *Heirs of Eternal Salvation*, unto these who are manifestly *Heirs and Children of Wrath*, i. e. who are manifestly in a state of Unregeneracy? But we need not further insist on this, seeing many great and Learned Men in this, and Foreign Churches have writ-



written so pertinentlly and fully concerning it, the Reader may peruse what is written by Famous Mr. Gillespie in his *Aarons Rod blossoming*; as also some little Tractates on this Subject done not long ago by the Reverend Mr. James Hog present Minister at *Carnock* in the Shire of *Fife*, who the Authors Name be not insert.

There is yet another thing, which cannot but be most Offensive and grieving to any that are tender, viz. In some places the Ruling *Elders* get Tokens to distribute to whom they think meet; which Course is plainly everfive of that narrow search into and Examination of *Communicants*, which should be made by the Dispensers before Admission: and we think this course is an unallowable Innovation, not being ever in practice in this Church, in Her purer times.

Griev. XXIV. There are many things very Grievous with respect to the Exercise of *Discipline*, in this Church, as first several Gross Scandals not Censured, such as *Drunkenness*, *Cursing*, *Swearing*, *Sabbath breaking*, &c. And even in some places, the Sin of *Uncleanness* lightly passed over especially in Persons of Quality, who ought rather to be Censured, because of the sad influence, their wickedness hath on the meaner sort, and likewise their Sins, by Reason of their place, and Station, are more hainous in the sight of God, than the Sins of these who are inferiour to them.

It cannot be denyed, but there are almost in every Paroch very many Habitually Profligate in their Lives, yet how few are brought under Church



Church Censure any where? There was an Act of Assembly 1596 revived in Assembly 1638 ordaining that *Discipline is not only to strike at Gross Sins, as Whoredom, and Bloodshed, but upon all Sins repugnant to the Word of GOD* as Banning, Disobedience to Parents also *against the Idle and Unruly without callings, Liars, Slanderers, and such as make no Conscience of Educating their Children, and such like.* There are likewise some good Acts of Assembly since the Revolution, such as Act 1700 Sess. 17. and Act 1705, Sess. 6, injoining the like: But that which we complain of is, that these and other such good Acts are not duely put in Execution by Ministers in their particular Congregations, for Persons guilty as above described, great and small are never *Judicially* processed in most places, how many such Offenders may we find almost every where? And how few of them are Censured? 2. Some Processes are let fall without weighty Reasons, as also in some Judicatorys retarded some years through negligence, particular instances might be adduced for Confirmation hereof, but this we have hitherto forbore in this Essay, tho we are ready to do it, when required in a Legal way. 3. Great Severity Exercised towards some Ministers and others also, because of their Opposition to the present Course of Defection, for instance, Mr. *Alexander Shields*, who faithfully served his Generation in the day of Tryal, for offering to witness against several things that he Justly judged wrong in this Church, at Her first Establishment, together with his Brethren Mr. Tho-

*mas Linning* and *Mr. William Boyd*, were most unfairly dealt with, as will afterwards appear. And *Mr. John Hepburn* upon the like accounts, was greatly molested by tedious Processes before *Presbyteries, Synods*, and the *General Assemblies* itself, and *Commissions* thereof, and there Sufpended once and again, and thereafter Deposed; a more particular Account whereof we shall give in the second part. We may Warrantably call it Severity, for these Sentences wanted Just Ground, as appeared afterwards, by their Reposing him unto the Exercise of his Ministry in the same place, where he was before, without acknowledgment of Guilt upon his part. 4. It is well known that *Papists, Quakers, Arminians*, and other *Heretical* and *Erroneous* Persons are not in a due manner taken course with, notwithstanding the good *Acts* against them, such as against *Papists* Act of Assembly 1642. Sess. 7, Assembly 1648. Sess. 98. Assembly 1704. Sess. 13. Assembly 1699. Sess. 10. Assembly 1724. Sess. 5. § 5. Against *Quakers* there is an Act of Assembly 1695 Sess. 6. Against *Arminian* Dregs Assembly 1704. Sess. 10. That these are not put in due Execution, need no other proof than that, through the Land there is a great Number of *Papists* living in great quiet; and there are several meetings of *Quakers* in and about *Edinburgh, Glasgow, Aberdeen, Hammiltoun* and other places through the Kingdom Conveening and publickly venting their Damnable Doctrines to the Inflection of not a few: As for *Arminians* and other *Erroneous* Persons, (tho we know there are not a few disseminating their dangerous tenets

in corners ) we shall say little because we do not hear of any *Societie* consisting of such openly Professing the same, Albeit, the greatest part of the *Curats*, together with others of their Perswasion are generally tainted with this *Error*: As for that abominable Error of *Bourignonism*, tho we could wish that it were more Accurately searched out, & its abettors [more strictly Censured, yet we are glad to find, that the *Assembly* 1701. by an *Act*, hath Condemned these *Tenets* *Seff*, 15. and *ibid* pronounced a *Sentence* of *Deposition* against Dr. George Garden as being *Erroneous*, and led away by the *Impious* Tenents of *M. Antonia Bourignon*: This Church through [the] *Vigilancy* of the Watchmen, and the Lord's keeping the City, *Psal*: 127. 1, 2. was noted for its being so free from *Heresies* and *Errors*; as the Preface to *Knox* and *Calderwood* their Histories manifest; but now it is otherwise as above is hinted, and if we may in searching out the Causes thereof, take any help from what *K. Ja.* 6. said to an *English* Divine enquiring, with *Admiration*, why our Church was never troubled with *Heresy*, his words are, ( as they are Re-  
 ' preated in the peface to *Calderwoods* History )  
 ' if it spring up in a *Paröck* there is an *Eldership*  
 ' to take notice of it, and Suppress it; if it be  
 ' too strong for them the *Presbytery* is ready to  
 ' Crush it; if the *Presbytery* cannot provide  
 ' against the *Obstinate*, in the *Synod* he shall  
 ' find more *Witty* heads, if he cannot be con-  
 ' vinced there, the *General Assembly* will not  
 ' spare him. *thus he.* Whence it is clear, where  
 we may lay the blame, and it is sadly observ-  
 able

able that through the defect of the Strict Exercise of Church Discipline, there are not only Seeds, but a considerable Growth of several *Heresies* and *Errors* in this Land since the *Revolution* without any great Opposition from the Church, these good Acts against *Prophaneness* ( such as, *Act Assembly 1694 Sess. 14,* and *Assembly 1698 Sess. 15.* and *Assembly 1699 Sess. 9.* and *Assembly 1706 Sess. 12. Art. 15.* ) and against *Papists, &c.* Are not observed, so that we may adventure to call them only a saying and not doing: Brave Acts at times, but how are they Executed? And what a cheat is this put upon the World and Posterity? When some of the good *Acts* of this time are seen in the ensuing Generation, will it not be thought, the Framers of these *Acts* have been Zealous for Extirpating *Popery, &c.* But if the slack handedness in Executing them be discovered, will not Judicious Posterity think that we have been endeavouring to put a *Blind* upon these who should come after us? Sure it is the Church is Solemnly bound to root out *Heresies* and *Errors*; the Ministers should be Watchmen and have the Keys, not only of *Doctrine* but of *Discipline*, for extruding such Pestilential Persons out of the Lord's Inheritance as the *Priests*, under the Law, had it in their Office and Instructions, to try and discern the Plague of Leprosie, and to declare these, who had such and such Signs, to be unclean in order to have them put apart from others, who were clean: But ah! how many Lepers ( we mean *Hereticks* and *Erroneous* Persons ) are conversant among the Inhabitants of this Land, while in



the mean time, they who are in the Ministerial Office do little against them. And as for the *Prelatick Curats* these Disorderly Walkers, and truly *Schismatical*, are too far Tolerat, to the great grief of the truly Godly; having their Meeting houses in Citys and Country, whereunto considerable Personages with their Families and Dependents, (deserting the Established Publick Ordinances) do resort: This weed was Indulged at the *Revolution*, the Ministers perhaps hoping it would afterwards be more easily eradicated, but now is grown so strong, as that thereby the Rights of *Presbytery* are like to be utterly Choaked and extinguished, whereby, tho too late this Land may read their Sin written on their Judgment, as the Israelites were made to see their Sin, in sparing the *Canaanites* when they became Pricks and Thorns in their Sides; But of this somewhat was hinted before.

5. Many Scandalous practices of *Presbyterian* Ministers in some places, tho flagrant & notour, little heeded, and when complained of, Scruffled over with private Accomodations, the Scandal remaining nevertheless; whereby serious People, are made to think, that Ministers favour one another in Courses of Sin: This being to be proven by instances of Persons, time and place, (which, if afterwards Legally called for, may more fitly be condescended on) we now pass it. 6. That some Ministers accused of several sad Scandals, some of them in the Judgment of several unbyassed Persons, sufficiently proven and deserving Deposition, yet only Censured with an Act of *Transportability*, or the laying down



down of their present Charge, and removed to other places, where they are permitted to Preach to the great Prejudice of poor Souls and shame of this Church. As to the Probation of this, we say, as concerning the Former, 7. Many *Ministers* very remiss and Negligent in their Ministerial Work, seldom Catechising and Visiting their Flocks, and when done, little to Edification, which we are able to Prove; as also in some places *Presbyterial* Visitations, no ways Conscientiously performed: and that many Preach in a Legal Strain, and how exceeding dangerous that is, may be gathered from some Treatises written by the Reverend Mr. *James Hog* Minister at *Carnock* in *Fife*, and even in their Sermons, how flatteringly do many *Ministers* deal with their Hearers, as if they all, or the most part of them, were Converted? Few Treat distinctly upon that great Subject of *Regeneration*, with any close Application; Whether this defect proceedeth from many *Ministers*, their not knowing this absolutely necessary Work themselves Experimentally, or from some other evil Spring, we shall not determine: And then how easily are many *Ministers* satisfied with their People, if they profess Religion, and perform some External duties in Secret and Publick?

Upon all which we may say, that tho' this Church professeth, to hold and maintain sound *Doctrine*, pure *Worship*, impartial *Discipline*, and free *Government*, and tho' it hath Framed some good Acts, yet when we consider, how the Temple abounds with Buyers and Sellers, *Moa-*

*bites and Ammonites*, besides Corrupt, tho Natural Branches, Rom. 11. 24. Mat. 21. 12. we cannot see how we can be Condemned for complaining of, and Testifying against these who should and do not endeavour in a due manner to separate the vile from the Precious. But with all we still own there is a better part among the *Ministers*, and without Disparagement of other worthy Men, we desire to make honourable mention of that Reverend *Committee* at *Sanguhair* in the year 1705. Who we must say, spared neither Time nor pains for removing Differences, tho the Lord saw it not meet to bless the same with the desired Issue: At the said *Committee* the foresaid *Grievances* (materially we mean) were conferred upon, and Reasons advanced on both sides, tho the Parties were vastly unequal, and amongst other things wherein we cheerfully acknowledge, light was offered to us, we grant that there were some mistakes about the *Commissions* of the Kirk, anent which we were better Informed by the Members of that *Committee*, yet there are some things which we cannot but account Unjustifiable in these *Commissions*, which we shall briefly Represent. in

*Grievance XXV.* These *Commissions* seem to us, to be altered, not a little from their first Intendment; for it is known that they were appointed for Ripening Matters for the *Assembly*, but now it may be said in some respect, they are in their stead, for weighty and great Affairs are Intrusted to them, and sometimes Finally Decided by them, and their Work is often greater than that of the *Assembly* it self: Which hath often had

had bad effects, for instance the Publick *Resolutions* long ago, and of late the Reposition of the *Curat* of *Dumfermline*, a known *Arminian* in his Principles, after the Synod of *Fife* had Deposed him, which hath been complained of, and we heartily wish, that things formerly Offensive may be provided against in time coming.

*Griev.* XXVI. When we consider the times of Old, we cannot but see matter of just *Grievance* in this, that there hath not been a constant Testimony kept up by this present Church against Sin of all sorts, in Persons of high and low Stations, and in Persons vested with Offices *Ecclesiastick* and *Civil* in their several Relations, and under all Considerations, neither have there been faithful *Warnings* anent Sin, Snares and dangers which the poor Nation was in hazard of, neither have there been Ample *Declarations* of the Nations present duty, as the Venerable *Assemblies* in former times Issued forth, as *Watchmen*, from their Watch Tower; any observing Person will see a strange Disparity betwixt that time and this, and what can the Reason be? Is the Devil and his Instruments become remiss? Hath this Church arrived at such a perfect Reformation, and at such a Settlement therein, that Dangers need not be feared? Ah! none of these are the true Reason, it is far otherwise, but a Spirit of Slumber and deep sleep hath Seized on this Generation, The *Virgins Foolish* and *Wise Slumber*; little Zeal for the Glory of GOD, the Prophet and Edification of souls, or the well fare of our Zion, hath appeared in the Ministry of this present Church;

what a detestable Indifferency and Neutrality (*Gallio & Gamaliel* like) have they Indulged themselves in? In former times the *Ministers* Conjunctly and severally were (in point of Instrument) the *Primum mobile*, so to speak, of the excellent, actings and appearances for GOD and his Cause, setting *Magistrates* and the *Commonality* agoing, strengthening their hands when at Duty, sharply and Faithfully Reproving when stepping aside, and bearing Witness boldly against every Defection; But now the Face of Affairs is quite altered: People (if Judicious) sadly complaining of the Negligence, unfaithfulness and unaccountable Indifferency and carelessness of the present *Ministers* and are crying to them for amendment. So that they who once were the Head are now become the Tail *Isa. 9. 14. 15. Mal. 2. 7, 9. Jer. 23. Ezek. 13. and 22.* it will not be unpleasant to any who take pleasure in the Stones and Dust of Zion, to peruse and Survey the Records of the Famous Assemblys from 1638 to 1649. inclusive we shall represent some *Flosculi* with the titles of some of the Testimonies, &c. of that day, there is an Act Assembly 1639. Sess. 8. Aug. 17. containing the Causes and Remedies of the bygone Evils of this Kirk. and anno 1642. The Assembly giveth an excellent Answer to the Declaration of the Parliament of England, where they say Paragr. 2. — This Kirk and Nation (*viz.* of Scotland) 'when the Lord gave them' the calling, considered not their own deadness, but gave Glory to GOD: And who knoweth (we speak it in Humility and Love, and from no other mind then from a desire of the Blessing of God upon



' upon our King, and that Kingdom) but the  
 ' Lord hath now some controversy with *England*,  
 ' which will not be removed, till first and be-  
 ' fore all the Worship of his Name, and the  
 ' Glory of his House be settled according to his  
 ' own Will?—Again *Parag. 4*—The *As-*  
 ' *sembly* also—are heartned to renew the Propo-  
 ' sitions made by the *Commissioners* of this King-  
 ' dom for beginning the Work of *Reformation*  
 ' at the Uniformity of Church Government,  
 ' for what hope can there be of Unity in Reli-  
 ' gion, of one *Confession of Faith*, one Form of  
 ' *Worship*, and one *Catechism*, till there be first  
 ' one Form of *Ecclesiastical* Government? Yea  
 ' what hope can the Kingdom and Kirk of  
 ' *Scotland* have of a firm and durable Peace till  
 ' (*N. B.*) *Prelacy*, which hath been the main  
 ' Cause of their Miseries and Troubles first and  
 ' last, be plucked up root and Branch as a *Plant*  
 ' *which God hath not planted*, and from which  
 ' no better Fruits can be expected, than such  
 ' sower Grapes as this day set on edge the King-  
 ' dom of *England*. We shall transcribe no more  
 ' of this worthy Answer, *Sess. 11.* of that same  
 ' *Assembly* in their *Act Aug. 5.* are these words,  
 ' The *Assembly* being most desirous to use all,  
 ' and to omitt no lawful mean or occasion to  
 ' testify their Zeal by dealing with God and  
 ' Man for furtherance of their desires of Unity  
 ' in Religion and Uniformity of Kirk Govern-  
 ' ment, and considering the great necessity that  
 ' the Kirk and State, contribute jointly their best  
 ' Endeavours to this happy end, therefore en-  
 ' joins the Moderator, &c. There is likewise



a notable Answer given by the Assembly 1643 to the Declaration of the honourable Houses of the Parliament of England, which the Reader may profitably peruse, as also an Act of Assembly 1644 Sess 6. Concerning a Declaration subscribed by the Scottish Lords at Oxford, in this Act they amply condemn that Declaration as contrary to the Covenant, and ordain the Framers and Authors thereof to be Excommunicated, if they make not humble confession of their offence publickly in such manner, and such places, as the Commission shall prescribe, See also the Assemblies Petition to the Parliament anno 1645. which year likeways Feb. 18. Sess. 13. the Assembly ordained their solemn and seasonable warning to all ranks concerning present Dangers, and the Remedies to be forthwith Printed and Published, and sent to all the Presbyteries in this Kingdom, and to these with the Armies, that it might be read in every Congregation on the Lord's Day after the Forenoons Sermon. We wish what that Warning speaks were now regarded, these who read it, may discern Faithfulness and Zealous Concern for the Interest of Christ all alongst, for say they, 'These 'Dangers, both from without and from within, together with the Remedies thereof have 'been from time to time represented and held 'forth in the MANY Publick Supplications of 'this Kirk and Kingdom to the King, and in 'their many Declarations, Remonstrances, Letters, Acts, and other Publick Intimations, ' &c. concerning one of which they say, it had, 'by the Blessing of God, very good and com-  
 ' for:

'portable Effects.—*Below they say*, knowing  
 'that we cannot be answerable to God, nor  
 'our own Consciences; nor the expectation of  
 'others, if from this *Chief Watch Tower*, we  
 'should give no seasonable Warning to the City  
 'of God: *And below---* We leave every Congre-  
 'gation in the Land, every Family in every Con-  
 'gregation, and every Person in every Family  
 'to examine their own Hearts and Ways, and  
 'to Mourn for Congregational, Domestical,  
 'and Personal Sins (*and that under a terrible*  
 '*certification, craving the attention of all*) Cursed  
 'shall they be who have added fuel to the  
 'fire, and now bring no water to extinguish  
 'it, who had a great hand in the provocation,  
 'and bear no part in the Humiliation: In  
 'which Warning they admonish of present Sin  
 'and Duty, with respect to all Ranks.' In their  
*Remonstrance* to the King, Feb. 13. that same  
 year, they say downwards 'when we call to  
 'mind that God accepteth not the Persons of  
 'Men, and that the greatest are not to be  
 'winked at in their sins, We assure our selves  
 'that the best and most real Testimony which  
 'we can give at this present of the tenderness  
 'and uprightness of our Affection to your *Ma-*  
 '*jestie's* true Happiness is this our Humble and  
 'and Faithful Representation of your *Maje-*  
 '*stie's* great and growing Dangers, and Causes  
 'thereof, of which, if we should be silent, our  
 'Consciences would condemn us, and the stones  
 'themselves would immediatly cry out: *And*  
 '*below they say---* unless we prove unfaithful  
 'both to God and your *Majesty*, we cannot  
 'con-

'conceal another Danger which is infinitely  
 'greater than that of your People's Displeasure  
 'Therefore ( *N. B.* ) We the Servants of the  
 'most high *God*, and your *Majesty's* most Loy-  
 'al Subjects in the Humility and Grief of our  
 'Hearts fall down before your Throne, and in  
 'the name of our Lord and Master *Jesus Christ*,  
 'who shall judge the World in Righteousness, both  
 'great and small, and in the name of this whole  
 'National Kirk, which we Represent: We  
 'make bold to warn your *Majesty* freely, that  
 'the Guilt which cleaveth Fast to Your *Majesty*,  
 'and to your Throne, is such as (whatsoever  
 'flattering Preachers or unfaithfull Counsellours  
 'may say to the contrary) if not timely repented  
 'of cannot but involve your self and your Poste-  
 'rity under the Wrath of the Everliving *God*:  
 '( *But they do not hold in this general but instance*  
 'in many particulars of his guilt (say they) for  
 'your being often guilty of the shedding of the  
 'Blood of many Thousands of your *Majesty's*  
 'best Subjects, and so they go on, Exhorting  
 'him to Repent and make his Peace with *God*,  
 'through *Christ*, and to be no longer unwill-  
 'ling (sayeth the Assembly) that the Son of *God*  
 'reign over you and your Kingdoms in his  
 'pure Ordinances of Church Government and  
 'Worship, &c. And below--- 'But if your  
 '*Majesty* refuse to hearken to this wholesome  
 'Counsel (which the Lord forbid) we have  
 'discharged our own Consciences, we take  
 'God and Men to Witness, that we are blame-  
 'less of the sad Consequences which may fol-  
 'low, and we shall wait upon the Lord, who,  
 'when

when he maketh inquisition for Blood, will  
 not forget the cry of the humble, &c. See  
 the Assembly (1646 June 18) their Letter to  
 the Parliament of *England*; As also, another  
 to the Lord Mayor, Aldermen and common  
 Council of the City of *London*, and another to  
 the Reverend Assemblie of Divines at *Westmin-*  
*ster*, at that same time, in which, about the  
 middle, they have these words worthy of our  
 most careful Observation 'the smallest of  
 Christ's Truths) if it be lawful to call any of  
 them (small) is of greater moment than all the  
 other Busineses that ever have been debated  
 since the beginning of the World to this Day,  
 but the highest of Honours and heaviest of  
 Burdens is put upon you, to declare out of  
 the sacred Records of Divine Truth, what is  
 the Prerogative of the Crown and extent of  
 the Scepter of *Jesus Christ*, what bounds are  
 to be set between him Ruling in his House,  
 & Powers Established by *God* on Earth,  
 how and by whom his House is to be Go-  
 verned, and by what ways a Restraint is to  
 be put on these, who would pervert his Truth  
 and subvert the Faith of many, And below ---  
 both you and we are engaged to interpole our  
 selves between *God* and these Kingdoms, be-  
 tween the two Nations, between the King  
 and the People, for averting of deserved  
 Wrath, &c. Their Declaration and Brother-  
 ly Exhortation (Aug. 20. 1647 Sess. 15.) to  
 their Brethren of *England* hath many things in  
 it worthy to be remembered to the World's  
 end, but seeing it deserveth wholly to be tran-  
 scribed



scribed, rather than to severe one Sentence from another, we recommend the serious heading of it to these who are Lovers of Truth. See also the Assembly 1647. September 1 Sess. ult. their Letter to their Countrymen in Poland, Sweedland, Denmark and Hungary: As also their faithful and free Answer 1648. July 25 Sess. 14. to the Paper sent from the Committee of Estates, in which they say near the end, *We leave it to their Lordships to think of what Remedies may be provided for Redressing Grievances, which flow from such Acts and Ordinances. This we are sure of, the Publick desires of the Kirk will abundantly witness for us, that such things as were necessary for the security of Religion, were in due season represented. &c.* In their Act and Declaration (July 28. 1648) against the Act of Parliament and Committee of Estates June 10. and 12. they say downwards, *Which Subscription (this hath a near resemblance to the late Oath of Abjuration of which we shall speak below, as will appear to any who shall read the Printed Accounts of both that and this)* ‘which Subscription the  
 ‘Assembly cannot others look upon, then as a  
 ‘snare for the People of God, to involve  
 ‘them in guiltiness, and to draw them  
 ‘from their former Principles and Vows in the  
 ‘Solemn League and Covenant: Which they clear by many Reasons which we shall not transcribe: They come below to Declare thus  
 ‘Therefore the General Assembly professing all  
 ‘tender respect to the High, and Honourable  
 ‘Court of Parliament and Committee of States,  
 ‘but finding a straiter tye of God lying upon  
 ‘their



' their Consciences that they be not found  
 ' unfaithful *Watchmen*, and betrayers of the  
 ' Souls of these committed to their Charge,  
 ' do unanimously declare the foresaid Subscription  
 ' to be unlawful and sinful, and do warn  
 ' and in name of the Lord charge all the Mem-  
 ' bers of this Kirk to forbear the Subscribing of  
 ' the said *Act* and *Declaration*, much more the  
 ' urging the Subscription thereof, as they would  
 ' not incur the Wrath of God, and the Cen-  
 ' sures of the Kirk—*And below*, they like-  
 ' wises enjoin all the Members of this Kirk to  
 ' forbear the Swearing, Subscribing or pressing  
 ' any new *Oaths* or *Bands* in this Cause, with-  
 ' out the advice and concurrence of the Kirk,  
 &c. See also the *Declaration* of the *General As-*  
*sembly* 1648. *Sess.* 21. concerning the present  
*Dangers of Religion, and especially the unlawful*  
*engagement in War against the Kingdom of Eng-*  
*land*, together with many other Exhortations  
 and Directions to all the Members of the Kirk  
 of Scotland. And *Aug.* 1. 1648. *Sess.* 22. The  
*General Assembly's Answer* to the Paper pre-  
 sented from the Honourable Committee of  
*Estates* of the date July 28. and *Sess.* 23. *eodem*  
*die*, *A Declaration and Exhortation* of the Ge-  
 neral Assembly of the Church of Scotland to their  
*Bretheren* in England, and *Aug.* 2. 1648. *The*  
*Assemblies Answer* to the Letter of the Reverend  
*Assembly of Divines* in England, and *eodem die*,  
*Their Humble supplication* to the Committee of  
*Estates*. And *Aug.* 10. 1648. *Overtures* allowed  
 by the Assembly for the Remedies of the grievous  
 and common Sins of the Land in this present  
 time

time, And *Aug. 12. 1648. The Assemblies Supplication to the King*, and *July 27. 1649. A Seasonable and necessary Warning and Declaration concerning present and imminent Dangers, and concerning the Duties relating thereto, from the General Assembly of this Kirk unto all the Members thereof.* And *Aug. 6. 1649. A Brotherly Exhortation from the General Assembly of the Church of Scotland: and eodem die their Letter to the King.* All which if the Reader shall please to Survey, with all comparing the Actings, of this present Church since the *Revolution* therewith, we are confident he will perceive out *Grievance* abovementioned, not to be Groundless: We have perhaps insisted too long in repeating these things, but hence the Ministry, if ingenuous, may see and cannot but acknowledge how far they come short of what their *Predecessors* attained to, and may and ought thereby to be stirred up to more Zeal; Faithfulness, Vigilance and Activity for the Interest of *Christ*, but ah! Well may this Church be compared to *Sardis* and *Laodicea* *Rev: 3.* the Torpor and Faint way of doing the Lords Work wherewith the present Ministers, are justly chargeable may appear at every turn.

*Griev. XXVII.* It is likewise most lamentable that when the Union of the two Nations, was in Agitation *anno 1706.* the Ministers in City and Country did not ( as they ought ) discover the Evils thereof, and even when the *Commission* Addressed the *Parliament* against it ( which *Address* by Judicious Persons, was reckoned too faint, not improving the *Topics*, from whence the

the strongest *Arguments* against it; might have been drawn, for instance our *Covenants*, &c. Yet such as it was ) the ensuing *Assembly* did not particularly approve it; and after it was Concluded the *Ministers* generally ceased from their former Testimony.

In our *Address* to the *Parliament* November. 1706, We discovered, as we could, what evils we then saw in it, which *Address* shall be insert afterwards in due place : at present we only add, that this *Union* appears to us like the *Trojan Horse* pregnant with Sins and Calamities, and, if GOD prevent not, may prove in end, the Ruine of this Nation : Some yea many bad Consequents of Sin and Miseries flowing from it, the Nation hath had Tryal of, and if Mercy do not Interpose for our Relief, Floods of moe do follow, and how *Ministers* can be excused for their Silence about that time, but especially since, We cannot understand, for seeing ( as they generally in Private profess ) they thought it Sinful, they ought not to Desist from Testifying against it, because it was Framed into a Law (as the Psalmist speaks Psalm 94. 20.) for that no ways removed the Sinfulness thereof, but rather Aggravated it, and therefore unless *Ministers* be content to be looked on as *Dumb Dogs* ( as it is said *Isa. 56. 10. His Watchmen are Blind, they are all Ignorant, they are all Dumb Dogs they cannot Bark, Sleeping lying down loving to Slumber.* ) they ought to cry aloud and not spare, in declaring the Guilt and Hazard the Nation Incurred thereby, as the *Prophets* did with relation to the Backslidings of *Israel* and *Judah*, *Jer. 9. 6.*

10. *Neb. 9. Jer. 1.* and as the Worthies in former times in this Land were wont to do, as may in part appear from what is said on the preceeding *Grievance*: We shall not further insist seeing much hath been Represented against it in Addresses from every corner in *Scotland*, so that it was manifestly a Rape Violently committed on this poor Land, without the least consent of the People; Wherein we think the *State* and *Church* are both hainously Guilty before GOD, and most Injurious to the Inhabitants of this Ancient Free and Independent Nation, as all from the highest to the meanest, are beginning from what they Personally feel, to acknowledge: For our own parts, as we Protested against it before it was Concluded, so we have always abstained from every thing, which can justly be thought approbative thereof, and resolve so to do ( *God Assisting* ) in all time coming.

*Griev. XXVIII.* The late *Act* of the *British Parliament*, allowing a *Toleration* to all Sects and sorts of Persons ( some few excepted, viz. *Antitrinitarians* and *Papists* ) is a most bitter and envenomed Fruit of the foresaid Union, and cannot but be a weighty Grievance, on such as have Spiritual feeling, or Senses exercised about the Glory and Cause of God, and doubtless maketh them cry to Heaven against such an iniquitous Course; it is likewise sad, that when that Detestable *Bill* was depending before the Houses, the *Ministers* of this Church pleaded not against it so Srenuously, nor on such Irrefragable Grounds, nor with such a deep concern,



as the Importance of the thing, and their Station undenyably called for.

That this wicked Act of *Toleration*, was made by the *British Parliament* more than a year ago, is to well known; moreover, the Answers given by this Church or rather for it, are to be seen in Print; they call it a vast and almost boundless *Toleration*, but we cannot see that Condemning of it from Scripture and our known Principles thereon founded, which, we think this Church should have insisted most upon: Whereas Political Reasons, and such as are drawn from Civil *Acts*, are mostly if not only improved by these who took on them to plead the Cause of the Church of *Scotland*, it was otherwise in the days of our Fore-Fathers, when the same Hellish Contrivance (tho not fully so bad) was on foot. viz. In *Cromwel's* time, *Tolerating* many *Heresies* and *Errors*, but there were then, moe exceptions than now; For it was Extended only to such Sects as acknowledged the holy Scriptures of the Old and New-Testament, to be the Revealed will and Word of God, providing this Liberty were not abused, to the Injury of others in their Civil Interests, or the Disturbance of the Publick Peace, and providing it were not Extended to *Popery*, or *Prelacy*, or to the Countenancing such, who Publish horrible Blasphemies, or practise or hold forth Licentiousness & Prophaneness, under the Profession of *Christ*: yet the Church of *Scotland* at that time Valiantly contended against it when it was only in the bud, for the *Commissioners* of the *General Assembly* 1649. witnessed plainly and fully against it: As also, the Venerable *Assembly* of *Divines* at

H West



*Westminster* in the *Larger Catechism*, and *Confession of Faith* ( both approven by the Kirk of Scotland )  
 Reckoned the Toleration of false Religions a Sin,  
 forbidden in the second *Commandment*, and  
 asserted it to be the duty of the *Magistrat* to  
 " take Order that the Truth of GOD be kept  
 " pure and intire, that all Blasphemies and He-  
 " resies be Suppressed, all Corruptions and a-  
 " buses in Worship and Discipline prevented,  
 " or Reformed, and all the Ordinances of God  
 " duly Settled, Administred and observed. See  
*Confession of Faith* chap. 23. 53. and these seven-  
 teen *Ministers* of the Gospel, in the *Provinces*  
 of *Perth* and *Fife* whose *Testimony* to the Truth  
 of *Jesus Christ*, &c. And against divers evil  
 practices of these times, and particularly against  
 the then Toleration, was Printed anno 1659. Do  
 therein Argue, against it from Pregnant places  
 of Scripture ( Such as *Gen.* 18. 19. and 35. 1.  
 2, 3, 4. *1 Sam.* 3. 11. 12, 13, 14. *Psal.* 10. 1.  
*1 Tim.* 2. 3, 12. *Joh.* 10. 11. *Tit.* 3. 10, 11. *Rev.*  
 2. 6, 14, 15, 16, 20. *Deut.* 12. 6, 11. &c.  
*Josh.* 22. 11. *1 Kings* 18. 40. *2 Chron.* 15. 16. 17.  
*1 Kings* 12. 26. *2 Kings* 17. 18, *Ezek.* 23. 45.  
 49. *Amos* 5. 13. *Zach.* 13. 3, *Ezek* 43. 7, 8.  
*Rom.* 13. *2 Joh.* 10 verse *2 Tim.* 3. 13. *Tit.* 3. 10.  
*Rom.* 16. 17. *Rev.* 11. 15. and 17 16. and up-  
 on many weighty Reasons, drawn from the  
*Solemn League and Covenant*, and also from the  
 many sad and Sinful effects it had produced,  
 such as the spreading of all Error, Heresie and  
 Prophanity, and was like to produce such., as  
*Deformation*, vain *Fanglings*, bitter *Heart*  
*burnings* and *Jealousies*, *Schism* and *Division*,  
 Con-

Contention and Strife Anarchy and Confusion  
 yea, ( say they ) what else can be the Fruits  
 “ that such an Evil Tree can bring forth, or  
 “ the Streams that can Issue from so bitter and  
 “ Impure a Fountain, but that at last our Can-  
 “ dlestick should be Removed, and our Sun set  
 “ in a dark Night of Obicure Darknes, adding  
 that The Roman Antichrists hopes of Britains re-  
 turning to Popery, are by this Toleration  
 heightned, more then by any thing, which  
 these Ministers say, many wise Men are made to  
 fear, may so fall out, that these Nations shall  
 again at last, be Swallowed in Popish Superstiti-  
 on and Idolatry: We referr our Reader to that  
 worthy Testimony it self, for further Satisfaction  
 in this and other things relative to the Wicked  
 Courses of the present time: We only add that  
 this *Act of Toleration*, being a Liberty granted to  
 Sin in an avowed manner, what can be expected  
 but that the Lord in Justice, may proclaim li-  
 berty to the Sword, Famine and Pestilence to  
 Waste these Nations *Jer.* 34. 17. and seeing an  
 allowance is granted to every Man, to walk af-  
 ter the imagination of his Evil Heart, as it is *Jer.*  
 16. 12. We may gather from the infallible  
 Oracles of GOD, what awful Judgments those  
 Lands are Lyable unto. Is not the Lord saying  
 to us, as to *Jerusalem* long ago. *Jer.* 6. 8, *Be*  
*Instructed*; lest my Soul depart from thee;  
 lest I make thee Desolate a Land not Inhabited.  
 We doubt nothing but many of the *Mini-*  
*sters* designed, if possible to stop that Pernicious  
*Act* ( the Evils whereof cannot be enumerat )  
 yet we must say, we think their Address no

ways suited the Character of *Commissioners* of the *General Assembly*, of the Church of *Scotland*; for in better times the *Ministry*, when contending against Corruptions, took their Weapons (which were not Carnal 2 Cor. 10. 4. as these of the late *Commissioners* seem to have been) out of the Armory furnished by the Spirit of God Eph. 6. 17. They made not much use (in cases Parallel to this) of Human Laws, as now is much in vogue, knowing that *Acts* of Parliaments and the like, are most Variable, and like the Moon, lyable to Changes, and consequently that what was built thereon, and Supported and Defended thereby, could not long stand, having a Sand Foundation, whereas the word of God, as it is surer than Heaven and Earth, Mat. 5. 18. it is pertinent and Answereth all cases, and with this Sword, the Servants of God under the Banner of the *Lamb* (Rev. 17. 14.) have fought and overcome Rev. 12. 11. The Foundation of the Prophets and Apostles is stable Eph. 2. 20.

Griev. XXIX. It is a great Grievance, that when the Civil *Magistrat* required Persons of Publick Trust, some years ago. viz. about 1706, to Swear the *Oath of Abjuration*, the *Ministers* used some Diligence, to have themselves at that time excused, but did not, as *Shepherds* endeavour to deliver their Flocks from this Snare, but rather, some at least, gave way to their taking the same, till that the most part of the Publick Persons were Intrapped.

2. When it came to be Imposed on themselves, after that, at the *Assembly* 1712. there had been long Reasoning about it, and at length, this seemed to be the Issue of these Debates that every

every one should in this matter, walk according to his Light, and that none should condemn another, tho of a different practice ; by which loose and uncertain Conclusion, it came to pass that, notwithstanding much had been to good purpose written in the *interim* to detect the many dangerous Snares couched in it, the one half and more about the end of *October* 1712, did Swear it before the *Justices* of the Peace :

This to be true as to matter of Fact, is not denied by any, as to the Lawfulness or Unlawfulness of that *Oath*, and of *Ministers* their Swearing it, we shall not at present, enlarge, seeing so to do, would make this Essay swell beyond Just bounds, considering likewise that *Pamphlets* so many and large about the *Oath*, some *pro*, some *con*, are thronging into the Stage, it were to us Frustraneous to load this Paper, with that which is so often, and so well discoursed and delivered by others, such as the *Authors* of these Papers Published against the *Oath*, the Titles of some of which are, *the Oath of Abjuration Enquired into*.

*The Oath of Abjuration Considered.*

*The Oath of Abjuration Displayed.*

*A Vindication of the non-Jurants, in two parts,*  
Printed 1713.

*An Essay on the design, Reference, Penalty, and Consequents of the Oath.*

Other Papers upon the same Subject, are come to light, and more probably will follow : in these we find, ( waving long harangues ) that sufficiently Confirmed and Proven, which we in our *Representation to the Assembly* 1712 (tho they



they would not hear it save in *Committees*) declared to be Comprehended in this Oath. *viz.* Things very Dark, and Intricat, and therefore cannot be Sworn in Judgment; And things contrair to our Principles, particularly that the Successor to our Crown is to be of the Communion of the Church of England, and a maintainer of Prelacy, which we by our Covenants are Bound to Extirpat: But ere we go further, its fit we Anticipate the old and common Objection cast in our Teeth, and in the Teeth of the most Conscientious *non-Jurants*, *viz.* That our Scruples and Dissatisfaction with this Oath, arise from affection to the Pretender and his Claim. But we declare this Charge is false, Unjust and most Calumnious, we can truly say, we are as opposite to the Pretender, as any Abjurer, in Britain; he being to our best Information, an Impostor, A Papist as all know, and being Educat for, and disposed toward the French Interest, and therefore we have nothing to do with him, let him profess what he will; The Lord God of Gods knoweth, and Israel shall know, we are sincerely resolved with all our Power, to Oppose the pretensions of that Tool of France and Rome; and we cannot but complain before the whole World, that we are Unjustly used in this matter, and particularly, by some in their Prints: And since we are forced to it, for our own Vindication, we are bold to say, that these who accuse us of Jacobitism, or being fond of that Spurious, and Popish Pretender, are Malicious Traducers, and to (speak in the Language of a General Assembly) they are Gross Liars, and Calumniators, led by the



the Spirit of the Accuser of the Bretheren : But it is the less strange, that we are thus treated by some *Abjurors* when they charge the *non-Jurants* with *Jacobitism* tho they have Sworn the *Allegiance*, and Subscribed the *Assurance*, both to King *William* and Queen *Ann*. But passing this, we return to the purpose in hand : The Dubious and dark words and Phrases ( such as *Realm, Dignity, Treasons, Renunce, Believe in my Conscience, any Right and Title whatsoever,* and the like ) are considered in the fore cited *Pamphlets* ; a Sum of what we conceive to be contrair to our Principles in that Oath, we shall Represent in these Six heads. 1. That *Ministers* qua *Ministers* : ( See before *Griev. 22.* ) *sware it ; which is to our view Sinful.* 2. Unnecessary Swearing Allegiance to the Queen, seeing the *Ministers* about the year 1703. Swore *Allegiance* already : yet they have Sworn it in this present Oath at least three times, either Materially or formally ; once in the first full Sentence of the Oath. Again in these words [ *I do Swear that I will bear Faith,* &c. ] a third time, in the first of the *Acts* referred to : Which frequency and Repetition of Oaths, as it everts the Nature of them, so it disposes Men to slight thoughts of this Awful piece of God's *Worship*.

3. *Ministers* by Swearing it, have Homologat the Union : for by [ *this Realm, and all other Her Majesties Dominions,* &c. ] can be understood no other thing but *Great Britain*, considered as since the Union, so by this Oath *James* own *Scotland* and *England* to be now one Nation. and

and many other ways may this be evinced :  
And how Sinful is this ?

4. *Ministers* have hereby in the most Formal manner, owned and Subjected themselves to the *British Parliament*, consisting partly of *Prelats*; and this is down Right contrary to our Principles which condemn the Civil places & Power of Church-Men, and contrair to our *Covenants* which Abjure them. How is the *Crown* fallen from this Land's Head, when the *Ministers* of the Church of *Scotland*, submit themselves to the Commands of 26. *English Bishops*, sitting in Parliament as Members, owning their Abjured civil Authority over this Nation ? Oh ! is not this Church, at present, like a *Degenerat Plant* of a *strange Vine*. *Jer. 2. 21.*

5. *Furants* have in some sort consented to the late wicked *Toleration*, as the Authors of the *Oath Considered* and the *Oath Displayed*, do clear, and as it were by a Symbolical *Test*, the *Furants* among the *Ministers*; and the *Furants* among the *Curats*, are some way brought into a Conjunction, and joined, which would never have been (no more than the Incorporation of Iron and Clay) if *Ministers* had firmly held and stuck by *Presbyterian* Principles, while the other continued as formerly. But passing many things which might be said on this and the other particulars, we come to that which is Palpable, viz.

6. *Furants* are Sworn to the *Succession* as settled by an *Act of Parliament* requiring the *Successor* to join in Communion with the Church of *England* as by Law Established, and to support the *Hierarchy* and *Ceremonies*,

as the Coronation *Oath* bears, which by that foreſaid Aſt he is required to Swear, which is flatly contrary to our Principles and *Covenants* founded on the word of God, and thus the *Furors* (let them think or ſay what they liſt) have Sworn an *Oath* in favours of, and for the ſupport of that accuſed *Jericho*, the Pompous and Superſtitious Church of *England*; and hence have upon the Matter condemned our Worthy Reformers and all truly Zealous *Presbyterians* for what they did and ſuffered in order to have *Episcopacy* and the *English Popiſh* Ceremonies rooted out: The *British Parliament* hath of late years made great Inroads on this poor Church to its unſpeakable prejudice, and to the encouragement of the Enemies thereof, the *Curats*: but leſs matter, if the *Ministers* of this Church had not ſided with the Parliament (whoſe proceedings might juſtly have made *Ministers* moſt cautious in giving Active Obedience to them in Matters of this Nature) and if they had not in a manner deſerted their own Cauſe, and liſted themſelves by an *Oath* amongſt the *Episcopal* Party to ſupport *Prelacy*: Sad it is when Enemies invade and over-run a Land, but it is worſe when theſe who ſhould to the laſt breath, withſtand the Enemies and defend the Land againſt them, do Swear to Maintain theſe Enemies in ſo doing: How ſtrange is it then to ſee theſe Men pleading Innocence, and ſaying as *Saul* 1 *Sam.* 15. 13. *I have performed the Commandment of the Lord,* when as *Samuel* asked *Saul*, *what meaneth then the bleating of ſheep, and lowing of oxen?* We may ſay, what mean theſe clear Evidences  
that

that the Acts are taken into the Oath, which are discourſed by the Author of the *Oath Displayed*. 2. Is it not ſtrange that Profeſſors, and even many *Non-jurants* do ſo far countenance the *Jurants*, as to join as cordially with them, notwithstanding what they have done, as formerly? Is not this the way to clap their heads and flatter them in their Sin, and to harden them and obſtruct their Repentance? O but ſay ſome, the *Jurants* ſaw no evil in the Oath, they were convinced that it was not for the ſupport of *Prelacy*: We Answer 1. They ſay they were ſo convinced, but are we obliged to believe it upon their meer Aſſertion, the Matter being of ſuch moment? Some who had been *Presbyterian Miniſters* in the time of *Cha*: 2. and thereafter became *Curats* did nevertheless ſtill plead that they were of the ſame Principles as formerly. But 2. Suppose we ſhould grant that they ſaw not the Oath to be Corroborative of *Prelacy* directly and clearly, can any of them deny that it was an *appearance of evil*, and we are commanded, 1 *Theſ*. 5. 22. to abſtain from all that can juſtly be reputed ſuch? 3. Are not theſe Acts (whereof one directly Eſtabliſheth *Prelacy* with all its Appendices) referred to in the Oath by repeating their full Titles? And did not the *Jurors* in the Act of Swearing promiſe in expreſs words that they would Support Maintain and Defend the Succeſſion as the ſame by an Act Entituled, (*Act for the better, &c.*) is and ſtands ſettled and entailed, &c? Now we ſay dare any Man of Conſcience deny that at leaſt (even *ad hominem*) there was an



appearance of Evil, and a coming too near to the door of the Whore's House, forbidden *Prov.* 5. 8. tho' to our view it is more. But 3. Our business is not with the *Jurors* their inward thoughts, Intention, Perswasion, Conviction, or call it what they will, (for none but God and their own Consciences can be privy thereto) but we are to consider their Action, *viz.* Swearing an Oath, of the nature abovedescribed, and therefore these who are in their Consciences convinced that the *Oath* is contrary to *Presbyterian* Principles and to our *Covenants*, and is corroborative of *Prelacy*, are to practise according to that Conviction with relation to the *Jurors*, that is they ought to look on them as Sworn to Support *Prelacy*, and never suffer it to be extirpat or brought down so far as possibly they can contribute for it's standing, (however the *Jurors* deny it, for which we have only their own words) and consequently to look on them as worthy of *Deposition* for betraying the Covenanted Cause of *Presbytery*, and so worthy to be discountenanced and deserted, until they Repent of what they have done, and evidence the same in a satisfying way, but seeing the Paper-War about this *Oath* and things thereto relative, is so vigorously mannag'd at present, we choose to break off here, and pass to

*Griev.* XXX. That the Parliament (whereof Bishops, as before was said, are constituent Members) hath enjoined, and this Church generally complied with a certain Set Form of words to be expressed in publick Prayers: Which



Which is judged a sad Encroachment on the Ministerial Freedom, *Ministers* having their Commission and Instructions from their only Head *Christ*.

1. Concerning Forms of Prayer Authoritatively imposed our Eminent *Divines* have written very pertinently, proving them to be intolerable Impositions and Limits set to the *holy one of Israel* and to the *Spirit*, who *bloweth where he listeth*. See *Didoclavii altare Damasc.* pag. 613, See *Questio ventilata*, &c. A Letter to a Friend, *Markii Comp. Theol.* cap. 26. §. 8.

2. As to the Matter of this Imposed Prayer, we would be informed, why one Illustrious Protestant (tho' *Lutheran*) Family is required to be Prayed for, and not others, such as that of *Sweden* and the *Calvinist* Family of *Prussia*? if it be said, because the Illustrious Family of *Hannover* is Enacted Successor to the Crown of *Britain*, we would yet ask. 1. Is not Praying especially in Publick, that the Lord would be Guarantee to that Succession to be constructed. an Approbation of it in all its circumstances as settled by the *English* Parliament. When the Person Praying excepts against nothing in that Settlement? 2. How can *Ministers* approve of the Succession so established and keep themselves free of approving the *Lutheran* and *Hierarchi- cal* Errors, seeing the Illustrious Family of *Hannover* is of the *Lutheran* Perswasion, and by the Act of Entailment is obliged to be of the Communion of, and to Maintain the Superstitious *English* Church, unless they disburthen their

their Consciences at that same time by an express and ample condemnation of these Errors?

3. How can *Presbyterian* Ministers of the Church of *Scotland* approve of the Succession of one who in all Human Probability, will be an Enemy to them and this Church, as being both by his Principles, and Laws founding his Claim to the Throne, bended against the *Calvinists* and the *Presbyterian Interest*? Doth God approve of this in his word? And should Persons approve of what Scripture condemns?

4. What Assurances hath the *Hannoverian* Family given of their Affection to the *Presbyterian* Church of *Scotland*, and that he will Maintain, Support and Defend it to his Power? What Assurances have they given of their Resolutions to Reform *England* and *Ireland*?

5. If they have not given Assurances of this nature, Is it not contrary to God's Word, to our Principles, to our Covenants, and to the footsteps of our Renowned *Ancestors*, and of the Church of *Scotland* in like Circumstances (as at the Reception of *K. Ja. 6.* and *K. Cha. 2.*) to concurr with, have an Active hand in, and formally approve of the *Succession* as at present, Entailed in the *English* Acts? Was it not a Course worthy of Imitation in our forefathers that they would have nothing to do with *Cha. 2.* until after much search to know how his Pulses did beat, they took him strictly bound to be *Presbyterian*, and to Maintain and further that Interest? And will it not be a blot on us, their Posterity to appear frankly for one whom we know nothing of but by variable Reports, and these giving him

him out to be so averse from our Principles; and the Cause of Christ's Church in this Realm? Other *Queries* hereanent might be proposed, but we shall hold our hand till satisfying Answers be returned to these: Moreover we declare, that if these Knots and others having dependence on, and coinciding with them were honestly loosed, we should be as forward as any in *Scotland*, in supporting (to our Power) that Princely Familie's Claim to our Crown, being only desirous to Act in this Affair of so great Consequence; according as *Holy Scripture* enjoineth & our Solemn *Covenants* oblige us to, and as this Church did Act when the *Lord's Candle* shined on her Head, and His Dew lay on her Branches, we hope none but Malicious and Wicked Enethies will say that what we have said on this Head savours of *Jacobitism*; now opposite we are thereto, the Heart-searching God and our Consciences do know, and we hope the World, yea our Accusers shall see and acknowledge, but having said enough upon this already, we go on.

3. That *Parliaments* or *Magistrates* ought not to prescribe and dictate to *Ministers* the Matter and Manner of their Ministerial Work in a Despotick, Architectonick Way, and that *Ministers* of Christ should not imbrace such Impositions is a Truth taught by all *Anti-Erastian Divines*, for as *Gillespie* says we must distinguish between a *Directive* and *Coercive* Power, the first belongeth to the *Ministry* only and the other to *Magistrates*, and it is clear Directions about what to Pray for, and how

to Pray belongeth to that *Directive Power*;  
See more relative to this upon *Griev. 19.*

*Griev. XXXI.* The *Act* restoring *Patronages* is a great *Grievance*, and not duly wrestled, and witnessed against by the present Church.

This *Act* was framed in the *British Parliament* anno 1712. and we see nothing of moment done by this Church against it, and if they made any opposition, it was very faint being founded mainly on some *Acts of Parliament* and the like, which as we observed before, are no solid and stable foundation for a *Testimony* against Corruptions: *Patronages* were alwise most gravaminous to this Church, and were reckoned amongst the things that needed Reformation, and accordingly were abolished about the year 1649. For which the *Assembly 1649, Sess. 23. July 24.* thanked the *Parliament* thus, 'We have seen and considered  
' the *Act of Parliament, Abolishing Patronages,*  
' and do highly commend the Piety and Zeal of  
' the *Estates of Parliament* in promoting so  
' necessary a Point of Reformation. But when  
in *Chap. 2.* his time the carved Work of Reformation was demolished with *Axes and Hammers,* this Corruption of *Patronages* was again established, and obtained until in the Reign of *K. William,* it was abolished again 1690, and hath had no countenance till of late that the *Powers* studying Deformation have restored this Corruption as an inlet to more.

Many Learned and Judicious Writers have discovered the Evils of *Patronages*; see *Park*



on *Patronages*, and the *Author of Rectius instruendum* and others. We shall only say, That.

1. They are Unscriptural, that is not warranted by Scripture, and therefore not to be admitted or practised in the Church, in which all things should be done, and ordered, according to the Pattern shown in the word, *Is.* 8. 20. as the Tabernacle was of old according to the Pattern shown in the Mount, *Exod.* 25. 40. Repeated, *Heb.* 8. 5.

2. It is not only void of Scripture Warrant, but likewise contrary thereto, for that which by *Patronages* is put in the hands of the *Patron* is alienary to reside in the hands of the *Presbytery* and the People, *Acts* 1. 16, 2. 22, 23, 24. *Ec.* 1 *Tim.* 4. 4. and 5. 22. *Heb.* 6. 1, 2. *Mat.* 18. 18. *Act.* 6. 6. and 14. 23. see also 2 *Chron.* 19. 11.

3. It is contrary to sound Reason, for it is not reasonable that these who are called *Patrons* should have a Power to elect and present Men, of whose Piety, Learning and Abilities they are not capable to Judge, not having made *Theology* in its several parts their study, and it is a Maxim *Tractent fabrilia fabri*, yea tho' the *Patron* should pretend to be capable, he is but one, whereas the Suffrage of a plurality is requisite and necessary, when *Matthias* was Elected into the place of *Judas*, *Peter* (*Acts* 1. 15) stood up in the midst of the Disciples (being in number about 120) and laid out the necessity of ones being ordained as it is verse 22. and it is said verse 25. They appointed two, i. e. not a *Patron*



tron as now is pleaded, but the 'Disciples.'—Again at the choosing of the Deacons, *Acts* 6. it is said verle 3. *Wherefore, Bretheren, look ye ou among you seven Men---whom we may appoint* &c. verle 5. *And the saying pleased the whole multitude, and they chose Stephen, &c.* verle 6. *whom they set before the Apostles, and when they had prayed they laid their hands on them.* Moreover it is highly reasonable, that these Elect and present, who are to be Subject to the Ordinances, now the *Patron* often resideth not in the Paroch unto which he presenteth.

And further the *Patron* too oft (at least in our times) are Men of Lax Principles, and dissolute Lives, and therefore will readily present Men suiting their Inclinations *similes amant Labra lactucas*, like Loves like: and how destructive this may prove to these Congregations, yea to the whole Church, we cannot exprels.

But tho' thus it be, it is to be feared, this Church will obsequiously comply with this as with former Impositions, yea we hear when Application was made from *Kirkcaldie Presbytry* to the *Assembly* or *Commission* (we remember not which of them) for Advice in this Affair, a direct Advice was denyed, and the Matter referred to be considered in a more private way. So *Issachar* like are the present Ministers become, couching down under all Burthens.

*Griev. XXXII.* That the *Parliament* hath repealed the *Act* against the observation of the Days of *Tule* or *Christmas*, and so allowed and enacted these Days to be kept as they were

wont in the most Corrupt Times, and this not duely Witnessed against by this Church.

We need not Labour in proving the sinfulness of Observing *Festivals* or Anniversary *Holy Days*, besides the Lords Day, others have abundantly done it, see *Didoclavii Altare Damasce-num* from pag. 642, to 706. they are void of institution or Warrant from Scripture, and therefore are Will-Worship and Superstitious Condemned, Col. 2. the Church cannot make *Holy-Days* 1 Cor. 4. 1, 2, 3. and 6. 12. The General Assembly 1645. Sess. ult. made an *Act for censuring the Observers of Kile Day and other Superstitious Days*. This with other Things mentioned in the preceding *Grievances* manifesteth that there is at this Day in *Britain* a strange wandering after the *Beast*, and several deplorable steps already made in a Revolt unto *Prelacy*, that so there may be an easy Transition to *Popery*; What Reasons can be given for restoring this detestable piece of *Superstition*? is not it (as one says well) *A Jubilee for Epicures*? Are not the Seats of Judgement thereby interrupted? And is it not a ready way to foist into Mens Minds Corrupt & Superstitious Thoughts, which being once implanted, are scarcely ever eradicated again? Is not this *the framing of Iniquity into a Law*: As also these in the former *Grievances* were? Our worthy Ancestours spared, neither Treasure nor Blood to purchase and transmit to Posterity a Glorious Reformation, are not these Nations then trampling on their Blood, when they are breaking down piece by piece, that *Work of Reformation*?

*Griev.*

*Griev. XXXIII.* That this Church defendeth every step of their *Defections*, or at least extenuateth these which are so palpable, as that they cannot be directly justified: Whereby the Nations Sins are kept wreathed upon it, Repentance is obstructed, and the Godly offended and grieved, and many sad Evils follow.

An instance of this is their Pleading and Writing in favours of the *Oaths* of *Allegiance* and *Assurance*, and of the *Fasts* indicted by the Civil *Magistrate*, the *Association*, the Non-Renovation of the *Covenants*, and this late *Oath* of *Abjuration*, &c. which we truly reckon *Defections*; whatever others say to the contrary: By this course *Ministers* and People are hardened in sin, and the Glory accruing to God by a right confession is marred: In former times the Church was not ashamed to take shame to themselves in confessing *Enormities* in the *Ministry*, as well as the Sins of the Land, as may be seen in Publick Records? But this present Church *Laodicea* like sayeth, *I am Rich* (Rev. 3. 17.) and increased in goods and have need of nothing, not knowing that really she is wretched, miserable, poor, blind, and naked: It's true in a general superficial way, *Ministers* acknowledge they are Sinners and have Faults and Defects, but when charged with any sin in particular, they nauseously justify themselves in such a way, as makes Men of sense think that they are blind or impudently wilful: A pure Church this would be indeed, if it were such as *Ministers* give out, But we are perswaded it will

be found otherwise, and their frivolous (and yet much urged) Defences make their Cause and way to be more suspected; yea assuredly this self Justification is such a sin before the Lord, that he hath denounced remarkable Threatnings against the same, He threatens he would *spue out of his mouth the Angel i. e. the Ministry of the Church of Laodicea* for her Lukewarmness together with this sin of Self-defending, *Rev. 3. 15, 16. 17.* He threatens by the mouth of *Jeremiah (Chap. 2. verse 35)* *behold I will plead with thee, because thou sayest I have not sinned.* It is said, (*Prov. 28. 13.*) *he that covereth his sins shall not prosper, but whose confesseth and forsaketh shall have mercy.* We dare affirm that this is one great Cause, why this Church is brought so low at this Day, which, if continued in, will, we fear, make the Lord to disown her, for we may gather from the Lord's way with Churches recorded in Scripture, how always when they freely confessed and Repented, he beautified him with his favour and presence, but when they pleaded Innocence, and would not confess nor repent, he first threatned them, and if that prevailed not, he at length unchurched them; we say we may hence gather in what Jeopardy and Hazard this Church is of getting a Bill of Divorcement put in her hand, seeing she will not freely and fully acknowledge sin and consequently doth not repent thereof.

*Griev. XXXIV.* In affinity with, and as a proof of this, we complain in the next place, that although there have been Representations  
of



of *Grievances*, some one way, some another, and not a few to the Judicatorie, of this Church, and particularly to the *General Assembly* (one of which Representations was subscribed by 1300 hands) yet no Redress to satisfaction obtained, except the *Seasonable Admonition* (emitted by the *Commission* anno 1678.) and such Papers, be judged a Redress, which on the contrary we account a Grievance it self for many Reasons, of which the Reader may gather some from the preceeding Grievance, for to us that *Admonition* appeareth only a patching up, and scruffling over things complained of: Moreover it is Matter of just Grievance that Persons, whether *Ministers* or Privat Christians, who minted (howsoever weakly) at pleading with this Church in order to have Wrongs righted, have been evil treated and looked upon as unfriends and Enemies, as *Paul* insinuateth he was by the *Galatians*, when he lays, (*Gal. 4. 16*) *Am I therefore become your Enemy, because I tell you the Truth?*

This might be fully made appear by this Churches way and deportment towards Dissenters since the *Revolution*: But we shall adduce one undeniable instance at the opening of their 1st *Assembly*, which is this. At the *Assembly* 1690. Octob. 25. Sess 9. Mrs. *Linning*, *Shields*, and *Boyd* (who formerly had owned the Honest Cause, when it was forsaken by the most part of the *Ministers*) were Assailed, hardly treated, yea sadly wronged; For first, when these Three offered to the *Assembly* two *Papers*, the one larger containing *Grievances* and



and other things for the Exoneration of their Consciences, the other a short *Paper*, containing their Resolution and offer of Submission, upon condition that the *Assembly* would at least receive and hear the larger *Paper* read publickly amongst them. But lo, upon the Report of the *Committee* (appointed to confer with them) the Larger *Paper* was not allowed an hearing; But on the contrary, the *Committees* Report anent it Recorded, *condemning it as containing several peremptory and gross Mistakes, unseasonable and impracticable Proposals, and uncharitable, and injurious Reflections, &c.* Thus the *Assembly* passed a Condemnatory Sentence on it unseen, for tho' the *Assembly* heard not the *Paper* read, yet their Records leave this *Stigma* upon it, whether deservedly, or not let the Judicious and Godly Judge, for it is extant in Print. Again they improved the foresaid short *Paper* against them by urging their promise therein expressed, which was only Conditional, *viz.* providing the larger *Paper* had been received and heard in open *Assembly*, this promise then ceased to be a promise, seing the Condition was refused, and yet they stuck to it as if it had been absolute, and so forced them to enter in amongst themselves, whose Consciences had generally been polluted with Backslidings and Compliances: behold here is unstreight dealing with a Witness! How were Consciences disregarded here? And further the Contendings of these Three Men against former Defections, were also Recorded, as being *Courses contrary to the order of this Church,*

all this is to be seen in their Recorded *Acts*, and so glad was the *Assembly* at the catching of this prey, that the tidings thereof were sent to the *King* in their *Letter* dated the 13 of *Nov.* 1690. More Instances of the like, or worse nature may upon little search be found in years that ensued, as will appear in the second part of this *Essay*.

We might add many other things in both *Church* and *State*, which have been and continue to be our Grievances, as having a Tendency to Involve the Nation in more Guilt, and to Corrupt it with all kinds of *Herese*, *Error* and *Superstition* ( *Popery* it self not excepted ) and so to provoke the Lord to remove the Glorious *Candlestick* of his Gospel Institutions from amongst us: We shall touch at two late Occurrences.

1. The Observation of an Anniversary day, for *King Charles II.* his Birth and Restauration, is now again revived, which hath not been in use since the *Revolution* till now, whereby some are made to think, that the State designs to follow the Footsteps of the Powers in their *Tyrannical* Courses against the Godly, from the year 1660 to 1688, and that this, tho' Adapted to the inclinations of *Jacobites*, is not condemned, nor gainsaid by the *Ministry*. It is well known the 29 of *May* was this year observed by Firing of Great Guns in the *Garrisons*, and other Solemnities, in Compliance with an *Act* of Parliament made in *King Charles 2* his time, now revived, which we look on as a sad *Omen*: And yet the *Watchmen* who should discern

cern the Signs of the time, do not give Faithful Warning of what probably and in all likelihood will follow such beginnings. Sure We are, *Presbyterians* have all Reason to dread what ever hath any appearance of Reducing the State of Affairs to that Thralldom they were in under the above mentioned *Kings* Reign. And is it not a Shrewd Evidence that such Curled designs are on Foot, when a day is observed for the Birth of one who died about 28 years ago, which hath not been in use for more than twenty Years till this year.

2. The Peace with *France*, to us appeareth a very Sinful Transaction, carried on by a continued Tract of *Jacobiish* Devices, and Undermining Contrivances, (as is made appear by others) and now Ratified and Proclaimed to the Grief of Her *Majestie's* best and most sincere Subjects, becaule it is not a Peace tending to the Advancement of the *Protestant Religion*, but rather such a Peace, as taketh the Muzzle off the *Jws* of that Bloody and Cruel Beast of Prey the *French King*, that he may Rage at pleasure against and Persecute the Harmless *Hugonots* or *Calvinists* in his Dominions and else where, a Peace with as great a Tyrant, as Outragious an Enemy to the Just Rights of Princes, to the happiness, Safety and Liberties of *Europe*, yea to the dearest concerns of all Mankind, as we shall read of in almost any Age of the World; who, if his Power were Commensurate to his will and desire, would we doubt not, make the whole Habitable World Groan under his Tyrannical Scepter: Now for *Britain* to Conclude a Peace with

with such a Monster, especially when there was no necessity, they with their Allies being equal, yea paramount to him in Power; and seeing all things considered, seem to say the Lord was calling Protestant Princes to make war upon him till he were brought down, appears to many to be such a Sin as justly may provoke the Lord to cause the cup which that Tyrant should have been forced to drink, to pass over unto us, according to that passage (1 Kings 20) Janent *Abab's* making a Covenant of Peace with *Benhadad*, verie 34. the Prophet tells *Abab* verie 42 Thus saith the Lord, because thou hast let go out of thy hand a Man whom I appointed to utter Destruction, therefore thy Life shall go for his Life, and thy People for his People. What a horrid thing is it to make Peace with that Popish Tyrant, who by his Mother the Romish Church, is Train'd up, allowed and Encouraged to make his Dominions a Shambles for Protestants? And yet for sooth he must be termed in our Proclamations the most Christian King, which (however Courtiers make no Reckoning of their Titles, Judging them only Complementary and indifferent) Sounds very ill in Protestant Mouths; for sure it is expressive of something, and what can it Express less, than that the King of France is a very good Christian, yea, some would stretch it higher, by Explaining the Superlative note [most] as giving to *Lewis* the 14 the Preeminence in point of Christianity above all Christian Kings in the World, tho we are bold to say the Title of Most Antichristian King is truly due to him. Moreover how Dishonourable and Dis-



Disadvantageous the Terms of this Peace are; some of good Judgement have given the World to know, and time will further convince us perhaps to our Cost. But then how amazing is it, to see or hear, that Ministers who profess to be *Presbyterian*, have observed a day of Thanksgiving for the said Peace, and that at the Q.'s Command? Is not this to keep a Solemn Thanksgiving for Sin? The thing itself is so Odious, that the true and bare Relation of it, may and will speak more to these who are Godly, Judicious and tender, than we can in such a cursory manner Represent. What will some *Ministers* strain at, when they Swallow such Camels?

Upon all which, we cannot conceal how unpleasant it is to have these to rule over us who to our Apprehension, are gradually undoing, what our never to be forgotten Reformers did, and piece after piece demolishing the carved Work of Reformation, and introducing Innovations and Corruptions Abjured in our Solemn Vows to the most high God, and setting up *Dagons* in the room of, or at least beside the Ark of God: Tho we cannot as yet see Ground to deny Subjection and Allegiance to the Magistracy, or Obedience to their Lawful Commands, nevertheless we must confess, our Obedience is rendered not a little uneasy, by reason of these weights, discouragements, and Grievances under which we are made of a long time, but especially since the unlucky *Union*, to labour: Whereas, if our Hearts deceive us not, we would have with Joy, Satisfaction and Cheerfulness payed

Subjection and Allegiance to the utmost of what could Justly have been required, had the State studied the intire Preservation of Protestant Presbyterian Religion in all its parts and Priviledges, and the Reformation of *Britain* and *Ireland* from what was contrary to sound Doctrine and the power of Godliness in them, as the *Solemn League and Covenant* obligeth all and each of the three Nations: The People of God have often Subjected themselves in things lawful to Kings and Rulers, whom nevertheless they had not pleasure and satisfactions in: But sure it were better, both for Rulers, and Ruled, that they jointly Concurred in their distinct Spheres to promote the Lords Kingdom, work and cause, this would be the Strongest Defence that King's or Subjects could have, because, as it was said to *Asa* (2 *Chron.* 15. 2. ) The Lord is with Kings and People while they are with him, and if they forsake him, he will forsake them; O that Kings would be wise (as they are commanded *Psal.* 2. 10. ) O that the Judges of the Earth would be instructed and would serve the Lord with fear and rejoyce, with Trembling and would Kiss the Son ( i. e. Fear, love embrace and obey the Lord Jesus ) lest he be angry, and they Perish from the way when his Wrath is kindled, &c.

Some perhaps may charge us with Disloyalty, but our Hearts acquitt us of any worse Affection toward Her Majesty than a sincere and true desire, and wish that the Lord would give to Her Majesty and Subordinate lawful Rulers, a real sight and sense of their Sins of all sorts that  
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by his grace they may repent, return and find Mercy through the only Saviour Christ Jesus. This we desire to pray for, as we are inabled; and we are sure none but Court parasites (the bane of Kings Courts) will charge us as Disloyal for desiring and praying for Repentance, and Remission to our Rulers, that so Refreshing may come from the presence of God. David, A great and excellent King, says (*Psal.* 141. 5.) *Let the Righteous smite me, it shall be a kindness and let him reprove me, it shall be an excellent Oyl which shall not break my head.* Hence we may see David accounted these his best Friends who flattered him least, and pointed out to him his Faults most; And we fear the *Ministry of Scotland* will be found egregiously Guilty, in that they have not freely and plainly, in a loving way discovered to the *Q.* and Inferiour Magistrates their Sin, and the Evil of their doings: Oh! The pitiful Flattery that appears in all this Churches Addresses to *K.* *W.* or *Q.* *A.* yea this may be observed even in their Prayers for the *Q.*

Moreover from what is contained in the present Essay, it may appear, that our way with relation to this Church, is not so unwarrantable as many would have it thought: For we only keep at a distance from, and Discountenance these, who are guilty of and defend the Defections and backslidings of this Church and Land, putting Light for Darkness, Darkness for Light, Sweet for Bitter, and Bitter for Sweet, Evil for Good and Good for Evil (*Isa.* 5. 20.) we own we cannot find freedom to Embrace these as Faithful Ministers, who Justifie or Extenuate these

these Sins wherewith the *Lord of the Vineyard* is so provoked, that he is threatning to leave the Land, because we say we are *Innocent*, and will not take with Guilt.

We abhorre that Calumnies wherewith we are Loaded, namely, that we cast of the Ordinances of Christ; for first we have them frequently dispented amongst us by the *Rev. Mr. John Hepburn*. 2. We occasionally hear others, whom we see appearing more Zealously for Christ's Interest, when they come where we are. or we go where they are. 3, We resolve to dissent no longer, if our Grievances were Redressed or honestly sought to be Redressed: We shall not at present adduce Arguments for our own Defence, or improve the Grounds of our way already declared, as we might do: Who knows but hereafter somewhat if need require may be done on that Cantroversie.

Humble



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# Humble Pleadings,

FOR THE

## Good-Old-way

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PART II.

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Containing a true Account of the Methods whereby the Rev. Mr, *John Hepburn* Minister of the Gospel at *Orr*, and we the People that adhere to him, have minted to plead with this Church. With some account of the Entertainment he and we have met with for the space of 20 years and more.

**N**OT long after the *Revolution*, we presented to the Assembly the *Paper* under-written which was Printed, with an account of the Fate thereof more than 20 years

ago, yet we shall Publish it again wholly, according to the first Edition.

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*An Account of a Paper, Presented to the General Assembly October 1690. Containing the Complaints of many Presbyterian People living in several Shyres of Scotland, and now a second time with Additions offered to their Consideration.*

**A**S Union in Truth and Duty is a great Mercy and Blessing, and ought carefully to be intaintained and maintained, so Division is always to be wearied of as a Miſery, and all lawful and Honest Endeavours to be made use of, for healing the Breach: Of both these the Church of Scotland hath been partaker in a great measure: Sometime indeed this Church was famous for Union, and did share of the Blessings, which usually attend such a happy Condition; Nevertheless of late, she hath been much rent with Divisions, and broken with Breaches, caused by the sad Defections and Back-slidings wherein many of her Members, in the late deyling and unhappy times were involved; Against which we thought it our duty to bear Witness and Testimony, by withdrawing from these, guilty of, and defending the same, out of love to them, and that they might be convinced and ashamed thereof, But albeit we did withdraw from many

many *Presbyterian* Ministers, (whom notwithstanding we loved and revered) involved in, and defending several of these Defections, seeing no other way left us in that broken and confuted state, of freeing our selves, from partaking in the guilt thereof; yet we never owned or looked upon it, as a separation from the Church of *Scotland*, or the Ministry thereof, or so stated it, as that we would never more Unite: For as always we declared our willingness to joyn again, when ever we could have the opportunity without Sin; So of late we gave a demonstration thereof, in applying to the *General Assembly* by offering to them a *Paper*, containing our *Complaints*, which we earnestly desired might be Heard and Redressed, that so our Union after so long an interruption, might be the more comfortable. A brief account of the Mannagement of which *Paper* followeth.

When it was known, that there would be an *Assembly*, it was judged requisite, we should lay hold upon that opportunity to remonstrate and represent to them our *Complaints* and *Grievances* (under which we had been groaning) and seek Redress of the same, and that these Defections and Corruptions might be condemned, which had offended us, and caused our withdrawing in the broken Case foresaid, that so our Union might be with the greater comfort. Upon which a *Paper* being drawn up, it was brought to one of our *General Meetings*, where it was agreed, to the End all our Friends concerned therein might be thoroughly informed of the said *Paper*, that Coppies should be written & shown to our



Societies, who might consider thereof, and send two or three, or more of their number unto *Edinburgh*, to subscribe it in their Name. According to which conclusion, some Persons, from several places of the Country, came to *Edinburgh*, where the *Paper* was subscribed by sundry Hands, in name of many others. The Tenor whereof followeth.

To the MODERATOR, and Remanent Members of this Reverend GENERAL ASSEMBLY. The COMPLAINTS and Humble PETITION of many *Presbyterian* People, Living in several Shyres of *Scotland*.

SEEING the Lord in the riches of His infinite Mercy, wherein He hath abounded towards this Generation in the late Revolution of Providence, far beyond all possible acknowledgements, hath been pleased to grant at length this long wanting, long wished and prayed for Priviledge, of seeing a free *General Assembly* of *Presbyterian* Ministers, gathered and fenced in the Name of our Lord *JESUS*; We cannot, dare not, and must not omit this Opportunity of Applying our selves thereunto for a Redress of these many long lasting *Complaints* and *Grievances*, under which we have Groaned these many years; The chiefest, bitterest, and most burdensome of which (tho we have not wanted our share of other Burdens and Afflictions very heavy) hath been, and yet remains to be, even  
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in this Plenty, our scarcity and Famine of *Gospel Ordinances* wherein we have languished of a long time, sighing over our silent Sabbaths, as Sheep scattered without a Shepherd fainting for hunger; at the head of every Street, and panting after the green Pastures, and pleasant Water-brooks of the Preached Gospel; And yet scarred and made to stand aloof from it; by the stumblings, Tentations, Defections and Divisions of these unhappy times past: Which as it hath been our greatest sorrow, so no comfort on this side Heaven, could be so desireable, as to re-enjoy and recover again access with clearness to pure and powerful *Gospel Ordinances*, without which we shall never have a pleasant day in the greatest abundance of all our outward peace. It was truly, *Right Reverend*, a Reproach upon us most heavy to bear, that we were called Despisers of the Gospel, and of the Ministry thereof which yet so far as we had clearness and access, we sought after and followed, even upon the hazard of our Lives, so earnestly that no terror of Persecutors could drive us from the pursuite of it: And nothing moved us to withdraw from these Ministers; who reckoned themselves rejected by us (whom nevertheless we loved and respected, and do highly love and reverence) but their sad Involvements in the Defections of the late defying and unhappy times; seeing no other way left us in that broken state, of keeping up a Testimony against the same, and freeing our selves from partaking in the Sin thereof, but that abstraction in these circumstances, which we never looked upon as a Separation from the Reformed

and Covenanted Church of *Scotland*, ( as is more fully shewen in our *Informatory Vindication* which we here Homologate ) but only from the Defections and Sins of which many of her Members were guilty; and not that we should never Unite more upon any Conditions: For Schism is, and ever was equally hateful to us as sinful Union; and we are now, and alwise were, most desirous to joyn again, in terms most pleasing to the LORD, edifying to the Church, and satisfying to our Consciences. We are not for imposing Terms, giving Directions, or prescribing Rules to Ministers, more than we are to be imposed upon, and implicitly led by them; yet seeing People are allowed of the LORD, sometimes in sobriety, to say to *Archippus*, *Take heed to the Ministry, which thou hast received in the LORD, and fulfill it*; And when Offences are given by Ministers, it is Peoples privilege to plead for the removing of them, in a Christian way, to the satisfaction of the offended Party. We humbly conceive, in order to the removal of the many Offences given and taken, in this our day, in order to our comfortable Reconciliation together, and that we may be reconciled to the LORD, and His Wrath turned away, that Confessing, Fortaking and condemning the Courses that have been so offensive, is very necessary. And seeing in merciful Providence, there is a Door opened, whereby ye have access and capacity to fall about Building the Temple of the Lord, and cleansing it from these filthinesses, wherewith in times of Defection bygone, it hath been defiled, and removing these Sum-

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bling blocks which have offended the Consciences of many tender and serious People : Therefore in all humility and reverence, we must take the freedom to represent to this Reverend *Assembly*, in a few particulars, what things chiefly have stumbled us, and occasioned our withdrawing for so long a time, from many Ministers of this Church, which we cannot omit to complain of and *Protest* against : Designing hereby not to irritate or offend, nor to lay the Faults of any open unto the World, nor to plead our own Innocence, but desiring to acknowledge our deep accession also to the Sins, which have provoked the LORD to all this anger against this Church and Kingdom : That which hath drawn from us, the mentioning of these things, is that the remembring of them, may help us all to the sight and sense of these Sin amongst others, that we may be found mourning for them, and keeping up a Testimony against them : And to shew our earnest desire of having Peace and Truth, Union and Order, among all the Lovers and Well wishers of Zion, settled upon Lasting and Solid Foundations and Comfortable Communion, in Ordinances restored to us who have been long driven away, from that Benefice, by these Offences.

As it was not a little afflicting to behold, so it is now no pleasure to remember, that when *Prelacy*, condemned in the Word of GOD, and abjured by our Covenants, was established, many Ministers did hear and join with these perjured Hyrelings and Intruders the *Prelats* and their *Curats*, Yea and perswaded others to  
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The like Practice: Whereby their hands were strengthened, and the Hearts of many of the Godly were sadned, and their Consciences stumbled: We desire to be thankful that Prelacy is condemned by Act of Parliament, nevertheless we are grieved that such Joining and Complying therewith is not yet condemned, nor the Practise of these that withdrew approved.

As it was no small grief of heart to see the *Supremacy*, which belongeth only to the Lord JESUS as King and Head of His Church, given away to a miserable Mortal, and settled upon him by Law; so it was an Augmentation to our Sorrow, to see an *Indulgence* flowing therefrom, clogged with Restrictions, very prejudicial to the honour and freedom of Christ's Ambassadors, embraced by several Ministers, and justified by others, which did much strengthen these wicked Usurpations on our Lords Crown Rights, and his Churches Liberties, and gave occasion of great stumbling and Offence to, and was a Bone of Contention among the Lords People in this Land. But yet tho' both the accursed Fountain, and impure Stream be removed and cut off, for which we desire to Bless the Lord, the Sin thereof nevertheless is not confessed and Condemned; the doing whereof we are perswaded, would be very contributive to the turning away of the Lords anger, and satisfying all offended.

It was very Stumbling and Offensive to us, when many Snares and Tentations were abounding and going through the Land, that then

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many Ministers who should have Preached in Season, and out of Season, and whom no Dispensation could discharge from that great and necessary Duty, did not set the Trumpet to their Mouth, to give faithful Warning in time of such danger, as became Watchmen; but tho' often called to Preach in the Country, did either faintly leave the Land, or lurked and lay by in the Land, and others when they Preached, either did not apply their Doctrine to the times, so as we might take it up, or were ambiguous in their Application of their Doctrine to the dangers of the Times, whereby many were left to perish in their Iniquity, and the hands of these who endeavoured to keep clean Garments, were not strengthened: Yea, it was very offensive to behold the practice and carriage of some Ministers, who instead of strengthening their hands, who were at that time most forwardly and zealously appearing and contending for the Cause and Interest of *CHRIST*, and joining with countenanceing or encouraging the Ministers, who were Valiant for the Truth, and Jeopardied their Lives, in the high places of the fields, for the Testimony of *CHRIST*, did condemn their laudable endeavours and reproached them, and their Actings and Sufferings, both at home and abroad.

More especially it was sad and stumbling to us, when many *Mischiefs* were framed into Laws, by a Throne of Iniquity, when many wicked *Oaths* and *Bonds*, ensnaring Consciences, contrary to the Word of *GOD*, and our National Cove-

Covenants were imposed, and when we were required upon pain of Death, to own the Authority of, and acknowledge Allegiance to *Tyrants* and *Usurpers*, as our Lawful Magistrats whom GOD had set over us, as His Ministers of Justice, that then many Ministers did comply with these wicked Laws, and taught the People to obey them, and some did take and subscribe these *Oaths* and *Bonds* themselves, and perswaded People to take them, and not only owned and acknowledged Allegiance to these *Tyrants* and *Usurpers*, prayed for them and their Government, and pleaded for the Lawfulness of their Authority; Yea, some prayed for the pretended Prince of *Wales*: But instead of Sympathizing with the sufferings of these that could not in Conscience own that Authority, condemned and inveighed against them as fools, and dying in an errour. We have reason to be thankful for this reviving in our Bondage, and that the yoke of Oppression and Persecution is taken from off our Necks; yet we wish that untender carriage towards Conscientious Sufferings were resented, and the Heads and Causes were approven and justified, upon which these reproached Martyrs and Confessors suffered.

It was very burdensome to our Consciences, that a Popish *Toleration* designed to introduce *Papery* into this Land again, granted by K. *James* from his Absolute Power, which he blasphemously arrogated to himself, and whereby he presumed to stop the *Penal Laws* against *Papists*, and clogged with many Limitations, was  
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embraced by many *Presbyterian* Ministers, and Addressed for to that Popish Ulurper in the Name of *ALL*: Which many of the Godly of the Land looked upon with weeping eyes, as a sed step of Defection from the wonted Zeal of the Ministers of *Scotland*; The Sin and Scandal of this course is evident in a *Testimony* given in against the same, by some Ministers, which we here own: Yet now, notwithstanding that it be removed, and the wicked power it flowed from, we cannot think the Sin and Scandal of it is taken away, so long as the same is not confessed, mourned over and condemned.

The condemning of all these *Courses of Compliance* and *Defections*, would not only be as a Beacon set up to hinder the following Generation from splitting on such dangerous Rocks, but also will make our Uniting and Joining with these, from whom we stand at a distance (which we long for, and pray for) cordial and comfortable.

We are also dissatisfied and offended at several things at present; It might have been expected, that the Mercies we have met with of late, should have filled our Hearts with kindly sorrow for our former Sins and Backslidings, & inflamed the Souls of all the Lovers of Christ, with more Zeal, for advancing and promoting Reformation in this Land, according to the capacity and opportunity the Lord hath put in their hands; But alas! unsuitable have been our Returns of Fruitfulness and Thankfulness; And as all of us have come far short of improv-  
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ing these Opportunities, so the practice of these Ministers continues to be very offensive and stumbling, who instead of Confessing and Condemning the abovescriben Defections and minding the People of their former Backslidings, and discovering the Sins of the late times, that were many and hainous, to the end, they may be induced to mourn over them, and to turn unto the Lord, do yet continue to defend and hide their own guilt, and thereby to harden others in Impenitency ; So that the wrongs done to Christ, are like to be forgotten and buried, and few are like to be brought off from the evil of their ways.

We are also much discouraged and dissatisfied, that the *National and Solemn League and Covenants*, have not only not been renewed, but not contended for by many, the affronts done to them, and their binding force not declared, but like to be buried in oblivion. And more especially it was wounding to us to hear, that when opportunity was given and access to Address the King and Parliament, the mentioning of these holy Covenants was omitted. And since the King and Queen were advanced to the Throne, we fear that that faithfulness and freedom hath not been used as was wont to be in former time, to warn admonish their Majesties, of the Sins and Snares of the Throne, to beware of evil Counsellors, and of the guilt and danger of tampering with, and Patronizing *Prelacy in England and Ireland*, nor to discover and to declare to them, and the Parliament, the Sin and danger of bringing into, and keeping in

in places of Power and Trust, in Judicatories and Armies. Persons who are known Malignant Enemies to Truth and Godliness, and to the present Interest now to be maintained, as faithful Ministers in former times used to witness against such sinful Associations; and after all that is come upon us for our evil deeds, and having got such a deliverance as this, if again His Commandments be broken, by joining in affinity with the People of these abominations, it will be more than ever dangerous both to the King and Kingdom.

Likewise albeit we dare not despise the day of small things, and desires to bless the Lord for what we have seen; yet we cannot conceal our sorrow, that the great and glorious *Attainments* between the year 1638 and 1649, being years of the right Hand of the most High, in which we were brought under the renewed Bond of the Solemn *Covenants*, are not revived, nor any honourable mention made of them, in any of the Acts, establishing the Privileges of the Church, which we think a losing of the ground which our Fathers gained. We do not say, that it was in the power of Ministers to redress this before or after, it was done; yet as we conceive the pleading for the full of this in their *Addresses*, was not above their reach, and that they should have signified their dislike at the want thereof, and taken what they got by these Acts, with a Protestation, that it should be without prejudice of their seeking and getting more; so in our poor Judgement, we think in all Establishments of Religion and  
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religious Rights in a Land, respect, is always to be had to the Patern and Rule of GOD's revealed Will in His Word, and to Worldly Politick.

It is also very discouraging and offensive, and we cannot but complain of it, that now when there is an opportunity to purge the Church from these Corruptions, wherewith she hath been long pestered and plagued; yet tho *Prelacy* be abolished by the *State*, and many *Curats* put away, some one way, and some another, we hear of none censured and removed for *Prelacy*, *Perjury* and *Intrusion*, and some Ministers are also pleading for keeping them in, upon Carnal and Politick grounds, who we fear may afterwards do more Hurt and Mischief, than the Good now pretended can counter ail; And that if this occasion be lost of purging the Church of insufficient, corrupt and scandalous Officers of all sorts, especially of *Prelatick Curats*, and of planting it with Godly, faithful, and able Ministers, we may all repent of it too late.

More especially, It is very stumbling and offensive to us, that albeit there be an opportunity without fear and danger to exercise Discipline impartially and faithfully; yet some who have formerly taken the abominable *Test*, and are guilty of other gross *Scandals*, are admitted to be Officers of the Church, some to be Ministers, and some to be Elders, and many guilty of very gross degrees of Compliances, are admitted to the Sacraments, without any publick Acknowledgement of their Offences, where

whereby they and others are hardened and many of the Godly stumbled, to the great disadvantage of the Church.

To conclude *Right Reverend*, we expect and entreat, that ye will not offend at our freedom, in what we here *Represent*, but our meaning and end to have differences satisfyingly removed, will move you, to put a favourable construction upon that, which a Critical Disposition, might be ready to censure for rashness and ignorance, and meddling in matters wherein we are not concerned: But tho we should be condemned and censured with the greatest severity, and be counted yet more vile, we must seek, we must cry, for the removing of these *Stumbling Blocks*, and condemning these *Courses*, which have done our Lord JESUS so much wrong, and His Children so much hurt, in the standing in the way of their comfortable and edifying Communion with the Church; Let the famishing and starving case of our Souls, through want of the Blessed *Gospel* and our hungering to hear it preached by you, prevail with you to consider our *Complaints*, and let the Wounds of our bleeding Mother, panting to be healed by the Hand of the tender hearted *Physician*, have weight with you, not to slight or despise our *Desires*: But if ye shall shut your eyes and ears at them, then we know at the time, no Remedy left us, but to *Complain* and *Protest* unto *Judicatories*, and cry, sigh and groan to the *Father of Mercies*, who is tender of all His little ones, and is the Hearer of Prayer, that he may  
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see to it, and heal our Backslidings and Breaches in His own time and way, and not lay it to your charge, that ye have had so little regard to the stumbling and saddening of so many of His poor, broken, bruised, and scattered Sheep; and that ye have not had greater care to strengthen the Diseased, and to heal that which was sick, and to bind up that which was broken; and to bring again that which was driven away, and to seek that which was lost.

**A**fter Subscribing of the *Paper*, some Men were chosen in name of the rest, to present it to the *Assembly*, to desire an Answer, and to use diligence therein, of which they were to give an account to their Friends: But the delivering of it in was thought requisite to be delayed a little until it was known, what would be done with a *Paper* given into the *Assembly* by Mr. *Thomas Linning*, Mr. *Alexander Shields*, and Mr. *William Boid*; yet tho it be not expedient to relate either the issue of that business, or how the same was managed; nevertheless it is not unsuitable to the present purpose to mention this, that instead of a satisfactory Answer, it was very offensive to many, that the *Assembly* by a *Vote* refused to read the foresaid *Paper* presented by the Ministers abovenamed, upon the Reasons given in by the *Committee of Overtures*, why it should not be read, which condemned the same before it was heard; especially the persons entrusted with the subscribing and ingiving of our *Paper*, and some others were so offended, that they judged it  
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duty to signify their Dissatisfaction therewith to the *Assembly*: Whereupon a short *Paper* being drawn up, was subscribed by the Men ( chosen to deliver the other *Paper* ) in their own Name; Representing it as an additional *Complaint*, that the *Assembly* had, in the manner above specified, refused to read the foresaid *Paper*.

To get opportunity for delivering in both these *Papers* to the *Committee of Overtures*, by whom they might be transmitted to the whole *Assembly*, the Men went to the place where the said *Committee* was sitting, where meeting with two Ministers ( Members thereof ) and after some conference with them, concerning the *Papers*; One of the Ministers said, he would inform the *Committee* of them; Accordingly they having both gone in, acquainted the *Committee* therewith, who ( instead of giving the Men access, a privilege denied to none but them ) only nominate two Ministers and a Ruling Elder, to speak with them: These immediately coming out: had conference with the Men: Before whom first the short *Paper*, next the Larger were read; After hearing both, and desiring somethings to be altered in the large *Paper* ( which could not be condescended unto ) they endeavoured to dissuade the Men from pressing the reading of them in the *Assembly*; which the Men insisted earnestly for, and for an Answer to return to their Friends: When these Ministers found them so pressing for this, they promised to represent it to the *Committee*; whereupon one of them went in, spoke of it to them, and delivered the *Papers* to the *Clerk*. After this, the Men at several occasions,

sions, solicited the Ministers abovementioned, and some others, that the *Papers* might be read in the *Assembly*, and to have somewhat to return to their Friends: But the Answer they received, was a *Letter* subscribed by three Ministers, direct to them: Which followeth.

Loving Friends,

**T**HE Papers you gave in to the Assembly, were first given in to the Committee of Overures, and we were by them appointed to confer with you; and after some conference with you, we moved in the Committee, that the Assembly would order the Papers to be given in to these, who were to draw up the Monitory Letter, and causes of the Fall, that they might make their own use thereof, in drawing up the same: Which at the first next Session of the Assembly, on Saturday last, the first of November, was accordingly done in open Assembly, and we by the Assembly allowed to report the same to you; which now accordingly we do: And we hope this will satisfy you, and others who did commissionate you; and that the Lord will encline your Hearts to Peace, and to guard against any further rent in the Church of GOD; and in this hope we subscribe our selves,

Edinburgh, November

3. 1690.

Your Friends and Servants  
in the LORD

**F**ROM which Letter, we shall only take notice of this, that as we have never yet seen the Monitory Letter mentioned therein, whereby we do



do not know what use is made in it of our *Paper*; so albeit we have got a sight of the Causes of the *Faſt*, from which it was ſaid ( ſeveral times ) that we ſhould receive Satisfaction to our Scruples, yet we are ſo far from getting of the ſame, that we muſt complain, not only of the ambiguity of ſome Expreſſions in it, but alſo of its Lameneſs, ſeveral things being omitted, which are ſteps of Deſections and Causes of Wrath; And that the abominable *Teſt, Declaration, Prelatical Intruſions*, being once in were put out again.

We hope, as well as Seriously deſire, that our deſign in Publishing what is above, may not be miſtaken, but rightly Conſtructed, ſeeing it is not to irritate or offend any Perſon; but to make manifeſt what have been our endeavours, in order to get a *Comfortable Union*, with theſe Miniſters, from whom we are yet ſtanding at a diſtance: As alſo to let them know, how unexpected, yea aſtoniſhing it was to us when we heard that our *Paper of Complaints* was ſo little regarded, as not once to be read, either in the *Committee*, or open *Aſſembly*: It contained what really was and is ground of offence and matter of Complaint to us; And whatever was pretended for not reading thereof, yet the Conſequences have been ſad, having created Jealouſies, Scruples and Diſcontents, and have been the occaſion of a further rent, for it could not be rationally expected, that to deny that Priviledge to them, which was granted to others, was the way to heal the Breach, which was wide, and re-

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move the Scruples (that were many) of these, who are Conscientious; This was rather the way to foment new debates and Jarrs, then to cement, or remove the old: And in like manner that we may have opportunity and occasion hereby again to desire of, and cry unto Ministers, not only for removing of our former Scruples, and Redressing of our old *Complaints* and *Grievances*, but also to *Represent*, some *New ones*, which are not only burdensom, grievous and offensive to us, but to many of the Godly in the Land; earnestly intreating, and fervently desiring, that Ministers, may do what is incumbent on them, and in their Power, for removing of the same: One is,

The *Admission* of some of the *Prelatical Curats*, not only to the exercise of the Ministry, but to a share of the Government of this Church, of which, we crave leave to signify our dislike and dissatisfaction, and to testify against the Pestering and polluting the Church with them; In regard it is the receiving in of such Men whom the Scriptures declare should be avoided, and withdrawn from, because they have caused Divisions and Offences, contrary to the Doctrine which this Church learned, and walked not only disorderly themselves, but many of them compelled others to do so, and persecuted these who desired to keep their Garments clean; In regard it is unreasonable, and not consistent with Policy: to put Weapons in the Hands of *Enemies*, lest they may turn them against us if not openly, yet in a way as dangerous; Yet it is not long since all of them were Reckoned  
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*Such* : And whatever some of them pretend to now, yet the time of this Change maketh the sincerity of their Repentance strongly suspicious, neither does it seem reasonable or safe to admit such Men to a share of the Government, who opposed the same, while Power was in their Hands, or to commit to them the care of Souls, who formerly have Poisoned and done great hurt to many of them ; In regard they are incapable to give security, for their being Faithful and true to the Government, as is required in the Instructions given by the *Assembly*, being Men not only guilty of Intrusion, dreadful Apostacy, advancing the Kingdom of Satan, persecution, ( some one way, some another ) of the Godly ; and not a few of them, of profanity and error, but also of gross perjury, by taking wicked and contradictory *Oaths*, as that abominable *Test*, &c, And teaching others to do so, all repugnant to our *Solemn Covenants*, whereby they have forefaulted the Honour of any *Trust* amongst Honest Men, much more in such great and weighty matters, as are the having a share of the Government of CHRIST'S House, and the care of and over-sight of Souls ; In regard the taking in of these Men, will tend to the present hurt of the Church, seeing it will occasion a great Breach and Division in the same, which will do much more hurt, than all the good these Men will do, can countervail, In regard it will tend to the prejudice of Posterity, whose advantage should be sought, by endeavouring to transmit pure Ordinances to them : which we think cannot well be done, and these

preserved entire, if these Men be intrusted with the dispensing of them: For as they are known formerly to be of corrupt Principles and practices themselves, and the soundness of the Change, that they make, considering the time thereof (beside other things) being greatly to be feared, so they will endeavour by degrees to bring in others of the same Stamp, whereby at length (others dying) a little Leaven may leaven the whole Lump, and so the Ordinances be in great danger of being corrupted, if not Changed, which will tend to the unspeakable disadvantage of Posterity: And in regard it will tend to the hurt of these Men themselves, seeing to admit them to such a great Trust, so easily and hastily may harden them in their former evil ways; whereas a more strict and sharp dealing, according as the Rules of Discipline prescribe to take with such scandalous Persons, might by the Blessing of the LORD bring them to a sight and conviction of the same. These and many other Reasons that might be adduced, have weight with us; and we are hopeful will so far prevail with Ministers as to withstand and oppose (now when they have power and opportunity) the polluting and pestering the Church; And any mixing with the Men of these Abominations, notwithstanding of what *Authority* may enjoyn: But if it shall be otherwise, as it will presage sad things to this poor Church, and Kingdom, so it will give ground of Stumbling at others.

In like manner, as it is offensive and stumbling to us, that some Ministers and Elders have  
been



been admitted to be continuant Members of the *Assembly*, who are so hainously guilty and were so deeply involved in the defections of the late defying times, as by the Word of GOD, and Constitutions of this Church, would debar them; So it cannot but be more stumbling and is matter of Complaint, that albeit there were many Reverend and Worthy *Divines* in the *Assembly* and *Commission* thereof, yet oft times, when they have had publick matters to manage and some things to put in Print, such should have been appointed for that end, who are laxest, and deeply involved in the late defections: The sad effects and Consequences whereof appear already, and certainly will be more evident afterwards, particularly by that Book intitled, *A second Vindication of the Church of Scotland, &c.* Wherein the Author (who was employed for drawing up thereof, and (does it in name of the whole) not only gives ignominious Characters and Epithets unto Honest and Conscientious Sufferers, but also condemns and disowns their laudable actings in easing the Church and themselves, in the *interregnum*, of these Perjured hirelings and intruders, the *Curats*: Wherein we are concerned in it, we are so far from being ashamed thereof, that we stand not to let it be known, that we are chiefly sorry, we were not more active; and we may adventure with some Confidence to say the like in behalf of others: And in some singleness of Heart may add, that what we did therein, was from a Principle of Conscience, and as a Duty lying



lying bound on us, and not ( meerly ) because they were our Persecuters.

Another thing offensive to us and many others, is the seldom mentioning of our *National and Solemn Covenants*, not only in Preaching, but at Baptizing of Children, at which time formerly it was usual to mention them, but now by some only darkly hinted at, and by others altogether laid aside; And it cannot but be grievous and wounding unto us, that the Author of the foresaid Book, should insinuate so much as it is concluded, so be done. We are not for giving directions unto Ministers; Nevertheless, we humbly conceive, we may safely complain of the silence of many of them, in this, especially, when it is like to produce such sad and lamentable effects, as the wearing out ( among many ) of the sense and Impression of the Obligation and binding Force of these *Covenants*, and that not a few are like to forget, that the same have been broken and burnt in this Land. What ever difficulties are alledged, hindering the Solemn Renovations of them at this time, yet Ministers may even at this season, inew People that perjure and breach of Covenant, are among the sins of the Land, and what way all ranks are guilty of the same, as also that these *Covenants* are still binding, and the obligation of them remains inviolable, notwithstanding of any iniquous Law made against them in the late unhappy times.

Likeas, it is offensive to us, and many others, that Ministers have been so silent at the *Encroachments* already made upon the priviledges of

of this Church, in putting a stop in a great Measure to the purging out of the *Episcopal Clergy*; by which Reformation is hindred, and negligent, erroneous, insufficient and scandalous Men are still kept in: As also their silence at the adjournment of the *General Assembly* by proclamation, whereby that Ecclesiastical Court is made like one of the Civil Judicatories of the Nation: These Encroachments and Usurpations (against which we, for our parts, cannot but *Witness and Protest*) make us afraid of the plague of *Eraſtianism* (of which we heartily wish we may be disappointed) the beginnings whereof, and the very appearance of a Supremacy over the Church of CHRIST, arrogate by King or Council, or any whomsoever, Ministers especially, ought to withstand, and not be hindred from asserting the Priviledges of his House, either for the terrour, pleasure or perswasion of any Mortal high or low, great or small.

To conclude, That it may be manifest for what end we mention these things (which is not from pleasure to speak of them, or to make anoise about them, but from a fervent desire to to have them redressed and removed) and that all concerned, may know how desiteous we are of *Union* in the Lord, and what longing we have for the benefite of the Gospel in purity and power: Again and again we earnestly intreat and seripusly beseech that these our *Complaints* and *Grievances* above, may be laid to heart, and that some effectual way may be fallen upon to remove and take them away, which we long for,  
that

that so our *Union* may be more comfortable, and we may expect the Blessing of the Lord thereupon.

*Anno 1693. Jan. 18.* There were Instructions given by us the People to Mr. *Hepb.* and another Man to go to *London*, in order to present some *Grievances*, to *K. William*; Mr. *H.* when there, could not obtain access to his Majesty, and therefore delivered the *Paper* to the *Secretary*, upon his Promise to show it to the *King*, which he said he fulfilled. The Copy of it runs thus.

*A Memorial to the King's Majesty from a considerable body of his best affected Subjects in the West and South of Scotland humbly Representing their Grievances under the present Administration being moved thereunto, for the Exoneration of their Consciences, and true respect to Your Majestie's Person and Government, and to the welfare of the Church and Nation.*

I. **T**HAT tho' Your Majesty hath been pleased with Advice and Consent of *Parliament*, to abolish the *Supremacy*, usurped over the Church in the late Reigns, and in so far to restore *Zions King* to his Throne, yet the same hath been reassumed in putting a stop to the Proceedings of the *Commission* of the Kirk by your *M's. Letter* from *Flanders*, Adjourning and Raising the *General Ass.* once and again, and the last time *sine die*; by whose influence we know not, but surely neither by **CHRIST'S** nor Your Majesty's true Friends, it being both con-

contrary to the Act of this current *Parl.* Establishing the Church Government, and a real Encroachment on the Churches Intrinsick Power derived from her sole Head *Christ Jesus*, by virtue whereof She may meet in Her *Assemblies* for ordering Matters purely Ecclesiastical, and so did before there was any Christian *Magistrate*.

2. That tho' Prelacy be Abrogated, yet the Nation is pestered with a great number of the *Episcopal Clergy*, who notwithstanding their uncapableness both by Laws Divine and Human, and that many of them are known to be disaffected to Your M. possess both Churches and Benefices to the prejudice of the Government both of Church and State, to the Grief of many of the Godly, and hinderance of the Peoples Edification, all which we are able to justify when called to it.

3. That many of the Persons intrusted by Your M. in the chief Places of the Government are Disaffected to the Establishment of the Church and State, divers of them being the Evil Counsellours mentioned in your M's. *Declaration for Scotland*, the Instruments of the Tyranny in the late Reigns, the contrivers, Enacters, and Executioners of the Bloody Laws against the Lord's People, own'd by your M. and the *Parl.* to be Impious, whereby our Lives, Laws, Liberties, Religion, and your M's Government in *Scotland* are endangered.

4. That as an effect of the former, generally all other Inferiour Places, both Civil and Mi-

Military, 'are filled with such, who, tho' they may dissemble for fear of the Laws, and out of Love to their present Advantage, are real Enemies to Religion, your M's Person and Government, and Friends in their heart to the late King *James*, the Truth of which we are afraid may appear too soon.

5. That most of our *Souldiers* by reason of their profaning the *Sabbath*, Swearing, Drunkenness, Uncleaness, &c. are more like to draw down Judgements upon the Nation, than contribute to it's Defence, many of them also being such as were imployed in the Barbarities committed on the *West* in the late Reigns, and not only void of all *Religion* themselves, but haters of it in others, in so much as to mock and disturb the Worship of God in these Families where they are; which, together with their free *Quarters*, and other grievous Oppressions (too numerous to be here inserted) have rendered them odious and intolerable to the People, and so much the more, because of the shreud appearances that they would rather prove Foes than Friends, in case of an Invasion or Rebellion.

6. That the *Lords* of the *Council* and *Treasury* dispose of Vacant *Benefices*, at their pleasure, to some that were Scandalous, to others who are Enemies to the Government, and to a third sort, who have no need of them, contrary to the Act of *Parl.* which appoints them for Pious Uses, and against the Inclinations of the People, who are justly unwilling to contribute towards the Maintainance of those who were  
the



the Authors of their former Oppressions: It can also be made appear, that the *Lords* of the *Treasury* have of late (to the great trouble and prejudice of the *Ministers* and *Paroch*) gifted three years Maintainance to a late Incumbent, and half a year more to that Infamous Man Mr. *Houston*, who calls himself a *Presbyterian* Minister, but is Excommunicated by the *Synod* of *Glasgow* for the grossest of Immoralities, and yet owned by some about *Court*.

7. That the *Civil Magistrate* doth not concur with the *Church* for suppressing of Vice wherewith the Land abounds.

8. That *Idolatry*, *Adultery*, *Witchcraft*, and other crying Sins are not punished according to Law, but more especially that Murders, which greatly defile a Land, and chiefly those of the People of God, (put to Death without any colour of Law) are so far from being inquired into, that, tho' several of these Murderers have been delivered into the hands of Justice, they have been dismissed by those in Authority.

9. That tho' there be an Act of *Parl.* for redressing of the *Grievances*, which we laboured under in the late Reigns, yet most of them remain unredressed, and those aggrieved, so discouraged, what by the exorbitant Charges of the suits (occasioned partly by the Covetousness of Mercenary Men belonging to the *Courts*) the delay of Sentence, and what by the Power of their Enemies in *Judicatories*, that they are forced still to groan under their Oppressions.

10. That tho' your M's Government, and all that is dear to us, be in hazard from a Foreign Invasion, and intestine Enemies, yet no effectual Provision is made against either.

11. That your M's measures as to *Scotland* are so much influenced by a certain Party in *England*, whoever were, and are still haters of our Church Government, whereas your M's proper Counsellors in *Scots* Affairs, are our *Parliament* for the State, and *General Ass.* for the Church; and whereas the same Party endeavours to creat a prejudice in your M. against us, in saying, that we think our selves obliged by the *Covenant* to force our Sentiments as to Church Government on our fellow Nation and Subjects, and by representing us as Enemies to Kingly Government. To the which we Answer, that we dare not but own the obliging force of that *Covenant* upon our selves and the Nations, and that the breach of it (as long as unrepented of) is one of the main Causes why God doth and will contend with these Kingdoms, and it is no small cause of Grief to us that our *Parl.* did not establisth the Church Government as it was in 1648, taking in our *Covenants*, yet for Answer to our Enemies we dare refer to the *Covenant* it self.

As to the second, We Appeal to all Impartial History for an account of our Behaviour to such Kings as kept within the Bounds of their Commission from God, and as for our Zeal and Affection to your *M's* Person and Government, We call your own Royal Breast to Witness against our Accusers, and we are still ready to Sacrifice  
our

our Lives and Fortunes in defence of your *Majestie's* Person and Government, only deliver us from our Grievances, for we cannot but think that it proceeded from want of due Information, that we have groaned under them so long, and seeing they are now represented, we cannot but hope for a speedy Redress, which we are sure will be pleasing to God, mightily conduce to your *Majestie's* Interest and the welfare of the Nation : Expecting a Gracious *Answer*, We pray the God and Father of our *Lord Jesus Christ* to bless You and Your Royal Consort, give You to know, and put it in your Hearts to do what is most for his Glory, your own Temporal and Eternal Preservation, and the good of your Subjects.

After a considerable times waiting at *London* Mr. *Hepburn* returned home, and in his Sermons faithfully witnessed against the Sins of the Land, without respect of Persons, as the Lord hath to this day continually helped him to do, particularly at that time he Preached publicly against *Ministers* their Swearing the *Oath of Allegiance* and subscribing the *Assurance*, for Reasons shown on *Griev. 22.* before, and others. Whereupon some *Ministers* of the *Synod of Glasgow* took occasion to inform against him, and thereafter the *Presbytery of Dumfries* being highly incensed against him, for publishing the Evils he discerned to be in these *Oaths*, and for being a means (as they alledged) of making the *Furors* to be deserted by many of their Hearers, did not rest until after many *Compearances* before them, before the *Synod*, the  
*Ass.*

*Ass.* and the *Commission*, he was by an *Act* Suspended from the Exercise of the *Ministry*, notwithstanding that he had before the *Synod* of *Dumfries* declared the Reasons of his way, which were such as might have satisfied any impartial and Faithful *Judicatory*: They were contained and summed up in a *Paper*, a Copy whereof followeth.

*Mr. John Hepburn his Grievances against the Minilters of the Church of Scotland, given in to the Synod of Dumfries, at his Compearance, being Summoned by the said Synod, which he doth in his own, and in the Name of others, as follows.*

*R. Rev.* **B**Eing Summoned to appear before this *Synod*, and a *Libel* of many Articles brought against me, I Judge it my Duty for my own Vindication as to my not owning the *Ministry* for the present, and Exoneration of my Conscience, and if possible for the conviction of those who are concerned, to give in these *Grievances* following.

1. At this time passing what might be said of the Compliance of *Ministers* with courses of Defection in former times (this being already done, both by the People, and in a large *Paper* of *Mr. Shields* read in the *Committee of Overtures* at the *Ass.* 1690.) I begin from the Re-establishment of the *Government* in the first *Session* of this current *Parl.* That *Ministers* should have yielded to the going back to the year 1592

as to the said Establishment, by which our *Covenants* were past by in silence, and some pieces of Reformation, attained to afterwards, especially from 1637 to 1650 laid by, why this was done, these best know who were the Advisers; but in my judgement it was not right.

2. That the *Prèlates* were not proceeded against with Excommunication (whereby we might have declared our Indignation against, and abhorrence at that accursed plant) according to the laudable practise of our worthy *Ancestours*, in the year 1638, but the omitting of this I fear floweth from the same Fountain, that the former did, *viz.* fear of offending some great Men in this Land, and the Church of *England*.

3. That, tho' there was an *Act* conserted in the *Committee of Overtures* (which was brought and read in open *Ass.*) asserting Christ's alone Headship over the Church, yet it was suppressed, and never heard of since; which I judge at the best an evidence of our little Zeal for *Zion's King*.

4. Their yielding to the expunging the *Test* and *Declaration* (two of the great crying Sins of this Land) out of the *Act* for the *National Fast* at the desire of the *K's Commissioner*, and others who were guilty.

5. Their engaging in their Answer to the *K's Letter*, and that most solemnly to study that *Moderation*, which *His M.* recommended, and the neighbouring Church expected; what was that, but to accommodate Matters with the *Episcopal Clergy*,



Clergy, and take them into the Church at their best conveniencies, and accordingly in some places, it hath been practised.

6. Their Silence at the rising of the *Assembly* which hath given way to other Encroachments of the Civil *Magistrat* upon this Church, as the stopping the *Commissions* proceeding against the *Curats*, the Adjourning the *Assembly* 1691, and raising it *fine die*: I acknowledge they gained to themselves a great deal of Credit, by giving an Harmonious *Testimony* for the Churches privilege at the rising of the foresaid *Assembly*, and appointing a new *Diet* for meeting, but then how shameful (if not worse) was their carriage, in deserting the foresaid *Diet* without doing any thing for keeping the Church in Possession of her Right in calling and keeping her own *Assemblies* by virtue of that Intrinsic Power, she hath from her alone head CHRIST-JESUS? Wherefore we must now allenerally hold our *Assemblies* by virtue of the King's Proclamation, and must not sit, except he Command, and this agrees very well with the late *Oath* of *Allegiance* and *Assurance*.

7 Their receiving into the Church *Curats*, who were turned out, and that without Evidence of true and real Repentance, which is very Stumbling to many of the Godly, and may prove Destructive to this Church, and I am sure, is that which GOD doth not approve of; Oh! that we should again *join with the Men of these abominations*! May we not fear that, for this and many other our Transgressions, GOD may destroy us without Remedy?

8. That many are received into the *Ministry* under the Name of *Presbyterians* who are Strangers to Conversion, as to themselves; nay, some wanting other *Ministerial* Qualifications, and several who were Episcopally principled, and would have assuredly followed that course, had not times changed; and it is to be feared, that they yet remain what they were except *nomine tenus*; and this Church may find it to their sad experience, and in the mean time, how much is GOD Dishonoured, the *Ministry* wronged, and Souls Destroyed by Men of this Stamp.

9. That Church Discipline is much neglected and partially executed. As for the first how apparent is it? Many Scandals in several places not enquired after; Others very slightly passed over, which is one Reason of Sins so much abounding: Then what course is taken with *Papists Quakers, &c.* In this Corner or else where? Some time of day this Church made diligent search after all sorts of offenders to bring them to Punishment. As for their partiality it is too visible this day in their violent proceedings against some upon pretended offences ( while really their Quarrel is on other heads which I will not at this time mention ) while *Curats* guilty of the grossest Transgressions have been and are let alone.

10. That there is such a Corrupt *Eldership* in the Church Generally; several are received into that Office, who are guilty of the grossest Acts of *Defection* and Compliance without so much as the outward Form of Repentance, o-

thers Scandalous in their Lives, many very ignorant, few who have the Scriptural Qualifications, or are such as this Church was wont to admitt,

11. The Conversation of many *Ministers* is most Stumbling to the truly Godly, and hardening to the Wicked, who notice more their practice than their preaching; being light and Frothy in their Converse; not minding that all our words should savour of Grace, administering Edification to Hearers; Some Carnal and Worldly, more taken up with their own things than Christ's, little regarding the Salvation of Souls, under their Charge, how many keep Company with Persons very little worth rather than with the Godly? Nay there are some who make a mock of serious Persons and the power of Godliness, calling the former Sights and Groans, and the Latter Quakerism.

12. *Ministers* keeping *Fasts* at the Civil *Magistrats* appointment, whereas it was and is the undoubted priviledge of this Church both to appoint the time and give the Causes thereof; and that which maketh the matter, more grievous to some, is that the said *Fasts* should be, for ends condemned by the Word, as that for the Prospering of *Idolaters*.

13. The Polluting of the Lord's Table by Promiscuous admitting of *Communicants* in some places, such as were Persecuters in former times, Persons deeply involved in former Compliances without evidence of true Repentance, several Ignorant; And alas! I may say, a great many Strangers to true Godliness, whereby the Lord

is highly provoked, People hardned in their Sins, and many of the Godly greatly offend-

14. Their taking the late *Oath of Allegiance*, with the *Assurance*, which in my Judgment is Loaded with a great many evils, which I shall not here mention at present : All which I have Subscribed with my Hand, before the *Synod at Dumfries, October 11. 1693.*

*Sic Sub. Jo. Hepbarn.*

To all which, he desired to be added, 1. that hereby he doth not plead Innocence to himself. 2. That he means not to Charge all these things upon all the *Ministers.* 3 That this present withdrawing is not to be Constructed to be either a Total or a strated Separation, but only because of his present Dissatisfaction with the *Ministry*, as in the Paper above, and desires to wait what GOD in his Providence will do.

This *Paper* Mr. H. gave in to the *Synod*, who Transmitted it to the *Assembly*, but mean while the *Synod* laid some Restrictions on him, which he resolved not to observe, because they would have kept him from what was duty; and he likewise fearing that the *Synod* would proceed to some Sentence against him, gave in the Appeal following.

*THE Appeal of Mr. John Hepburn, Minister of the Gospel, from the Synod of Dumfries ( in case they proceed to any Sentence against him ) unto the next free Lawfully Convocat and Rightly Constitute General Assembly of this Church, when and where it shall happen to be held: As follows,*

**I** Mr. John Hepburn, Minister of the Gospel Appeals to the next free Lawfully Convocat, Rightly Constitute General Assembly, of this Church; (when and where it shall happen to be held) from this Synod of Dumfries, and Protests against all Censures or Sentences that are past or may pass against me to the prejudice of my Ministry, and declares the same to be void and Null, and of no effect, for these Reasons following " 1. I hesitate whether this be a free Court of Christ and that 1. Because many of the Constituent Members of this Synod having taken the late Oath of Allegiance and Assurance, in my Judgment, have Sworn to a Foreign Prince, I mean, as they are Ministers, and so have changed their Free-holding which they had of Christ Jesus, and come under the Superiority of the fore-said Prince to whom they have Sworn; so that the Intrinick power of the Church, by virtue wherof all her Courts are kept, under her alone Head Christ Jesus, is parted with by Ministers (as far as in them lyes) and all the power ye may have and exercise, is but Precarious and by Iteration from the Civil Magistrat, which is a Just ground of my hesitating about the freedom of



of this Court, 2. Ye are prelimited in your passing of Censures against me or any in my Circumstances; The *Parliament* already having Statute and ordained, that none who have not, nor will not take the *Oath*, and the *Assurance*, shall be *Ministers* in this Church; so that this Court cannot Cognosce whether I deserve Censure or not, Sentence being past already, and ye only the Executioners of the Higher Courts Decree. 2d. Reason of my Protestation and Appeal, is founded on the Exceptions I have against several Members of this *Judicatory*, as who, by Reason of my Opposition to them, in the matter of the present *Oath of Allegiance*, &c. are a party, and so their Judgment in what concerneth me, cannot be received as Just; and then not only the Personal faults of some, but also the cedings in the Lord's Matters of others, as particularly the deserting the *Diet* of the late *Assembly* by such as were *Commissioners* from *Presbyteries* of this *Synod*, are Grounds for me to Appeal, and Protest against any Sentence or Censure past or to be past in this Court, for these and other weighty Reasons I may adduce afterwards, I judge my self warrantably called, thus to Appeal and Protest as I have done; Subscribed with my hand at *Dumfries* October 11. 1693.

Sic Subscribitur Jo. Hepburn

He was Summoned to Answer at the instance of the *Synod* of *Dumfries*, before the *Assembly* at *Edinburgh* December 6. with continuation of days, but when he repaired to *Edinburgh*, he found

found that by the Kings Proclamation the *Assembly* was Adjourned to *March 1694* ( of which see before on *Griev. 21.* ) whereupon *Mr. H. Legally* and Formally took an *Instrument* ( with advice and consent of his *Adherents* ) a Copie whereof we shall give

*Edinburgh Dec. 6. 1693. and of their Majesties Reign the 5th. year.*

*The which day in presence of me Notar Publick under Subscriber and Witnesses after Named Compared Personally Mr. John Hepburn Minister of the Gospel, and past with me and the Witnesses after insert, to the New Church door of Edinburgh, where the General Assembly of this National Church are in use to sit ; and there, the Doors being shut, Exhibited and produced to me the Instrument and Protest aftermentioned, Subscribed with his hand, whereof the Tenor follows.*

**F**OR as much as, I was Cited by the *Moderator* of the *Synod of Dumfries*, in the name of the said *Synod*, *apud acta*; to answer before the *General Assembly* ( to meet the 6. day of *Dec. 1693* ) to certain Complaints to be exhibited against me by the said *Synod*, as likewise by the *Synod of Glasgow* ; and for as much as I have come here to Purge my self of the foresaid Disorders alleged, before the said *General Assembly* without Prejudice to my *Appeal* in the Terms thereof, and now finding that the said *General Assembly* is not to sit being Adjourned by the *King's Authority* to the 29 of *March* next; and I being necessarily called to have Residence for some time in some Remote parts of this Kingdom, through which I may not be in Capacity

to

to Answer at the foresaid Diet ; therefore Pro-  
 tests not only that the former Citation may be  
 Null and of no force, nor effect, so as I may not  
 thereupon be obliged to answer without a new  
 Citation, but likewise Protests, that the said  
*Synods* may not be heard upon any points con-  
 tained in their former *Lybels* before any Superi-  
 our *Judicatorie*, but that the said alledged  
 Crimes and Disorders complained of, and men-  
 tioned in the said *Lybels*, may be Judged Purg-  
 ed and Extinct for ever ; And I no wise obliged  
 for ever, in times to come, to answer upon the  
 foresaid Heads, the Diet being deserted by  
 themselves ( which I Judge to be among the  
 other pieces of their Unfaithfulness ) and not  
 through any default of mine. Upon all which,  
 and sundry the Premisses, I take *Instruments* in  
 the Hands of you *Sebastian Henderson* Notar  
 Publick, and craves an *Extract* of the same  
 Dec. 6. 1693. Sic Subsc;

*Jo. Hepburn.*

Whereupon, and upon all and sundry the  
 Premisses the said Mr. *Jo. Hepburn*, asked and  
 took *Instruments* as is abovementioned in the  
 Hands of me Notar Publick under Subscribent.  
 thir things were acted and done at the said *New-  
 Church* of *Edinburgh's* Door betwixt two and  
 three hours in the Afternoon, day, Month and  
 Year respectively foresaid, in presence of Mr.  
*Thomas Frazer*, Student of *Divinity*, and *George  
 Lake* Goldsmith in *Glasgow*, Witnesses specially  
 called and required to the Premisses.

*Sig.*

*Sic Subsc. S. H. Not. Pub. T. Frazer witness G. L. Witnesses.*

Thereafter about the beginning of *September* 1694. Mr, *Hepburn* being Previously Summoned Compeared before the *Commission* at *Edinburgh* where besides the People who went with him as his Adherents, the Rev. Mr *Geo. Mair* then at *Airth*, joined with him in a conserted *Papez*, which they called their *Demurr*, which is thus.

*To the R. Rev. the Ministers and Elders  
Commissioners of the late Assembly.*

**W**Hereas we Mrs. *John Hepburn* and *George Mair* have been summoned to compear before the *Commission*, to Answer to Proccesses said to be depending before some *Presbyteries* and *Synods* against us, and by them referred to the late *Aff.* and thence to the said *Commission*, we have judged it our Duty, at our first compearance before we return any particular Answer to what may be proposed to us; for the Exoneration of our Consciences, with all due respect to the Reverend and Honourable Members, both of the said *Aff.* and *Comm.* to declare our Judgement thereanent, which we do not only in our own name, but also in the name of all such as may adhere to us herein; Wherefore we crave leave hereby humbly to represent that, as we do not positively disown, so we demurr anent the lawfulness, freedom, and Authority of the *Aff.* foresaid, whereof this is a *Commission*, therefore cannot be clearly

clearly satisfied in our Consciences, anent its being our duty fully to own this *Commission*, so as would infer the like owning the other, and that because

1. The manner of the Indiction seems to infer something contrary to, and diminuent of the well warranted Priviledges of this Church, which having been complied with, seems to say much against that we demurr, while the same was Indicted only by the *Civil Magistrate*, which is a Power declared no way to belong to him, with respect to the ordinary *Assemblies* of this Church, when the same is settled and constituted in point of Government, by the Act of *Ass.* 1647. Ratifying the *Conf. of Faith Sess.* 23. but more especially while. 2dly. The Indiction thereof considered with respect to Circumstances attending the same, seems to infer a Power in the *Magistrate* privative of the Spiritual Office-bearers of the Church their just & uncontroverted Privilege of Meeting in due manner and appointing the *Dyets* of their Meeting, both yearly and oftner *pro re nata*, as occasion and necessity shall require, to which they are declared to have Divine, Ecclesiastical and Civil Warrands by *Ass.* 1638. *Sess.* 26. *Concerning yearly Gen. Ass.* Which appears from this, that the *Ass.* 1672, having according to the said Intrinsic Power undoubtedly belonging to them, appointed the next *Aj.* to sit in *August* 1693. yet as it is generally reported, the same *Ministers* met at *Edinburgh* did in a *Letter* of Address to the *King* in name of a great part of this Church (but without the



consent or knowledge of these) show in a manner a receding therefrom; So the Diet was deserted by all (tho we know some few did show a willingness to have kept the same) and the Hon. Members of *Parl.* having supplicat his *Maj.* for an Indiction of an *Aff.* without any respect to the forsaide Appointment of the Church, there was accordingly a *Proclamation* issued forth, not confirming nor ratifying, by way of Civil Sanction, what the Church had done, but without any mention made of that, appointed an *Aff.* to sit at *Edinburgh Dec. 6. 1693,* and then another prorogating it to *March 29. 1694.* both which were in the very manner and terms usual with respect to *Parliaments*; to the which we may here add the consideration of the Dissolution thereof by the K's *Commissioner* immediatly by himself, and the general Compliance therewith, both which seemed to have been the Native Fruit of the former, and to incurr what our *Predecessors* looked on as having no precedent either in the Christian Church of old, or in our own since the Reformation, as very prejudicial to the Privileges and Liberties which God hath granted to the Spiritual Office-bearers of his Church, and as tending to make the whole frame of Church Jurisdiction to depend absolutely upon the pleasure of the *Prince*; as is to be seen in the Answer of the *Scots Commissioners* to some *Queries* proposed by K. *Cha.* 1. *June 1639.*

2. The said *Aff.* seems to have been prelimited, and that 1. with respect to the Members thereof, while it seems the *Act* of *Parl.*

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Entituled, *Act for settling the Peace and quiet of the Church*, Ordaining that none be admitted or continued for hereafter to be Minister or Preacher within this Church, unless that they first take the *Oath of Allegiance* and subscribe the *Assurance*, had so much influence upon such their not being chosen as *Commissioners* to, or of the *Assembly*, as that none of these who had not thus Sworn and Subscribed as before is said were chosen; And that notwithstanding some of these had wont to be *Commissioners* before, and that all the *Ministers* benorth *Spey* were nominat to be on the *Commission*, except one who wanted the said (formerly unheard of) Qualification. But 2. More especially and evidently it seems to have been prelimited with respect to Matters to be handled therein, while the Terms whereupon the *Prelatick Curats* are to be Examined, and received into Ministerial Communion (a thing properly belonging to the Church immediatly in the first instance to determine) are set down, and these without any alteration are closed with by the *Ass.* and that, notwithstanding their unsatisfactoriness to the Consciences of the most Godly in the Land, and of their not coming to what the Lords word requires, and was ever judged necessary for the Church in former times of Reformation, yea & by the *Ass.* 1690, as is clear from the *Instructions* given to their *Commissioners*. And 2. While, as was declared by some Members of the late *Ass.* the *Commissioner* threatned according to his Commission, to Raise the *Ass.* in case the sole Headship of Christ over the Church, together with the

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Privileges thereof, should have been asserted, which inferrs

A 3<sup>d</sup> Ground of our Demurr anent what is foresaid, viz. The want of freedom as what appears in propounding and voiceing in Matters properly belonging to a *Gen. Ass.* and necessary to be done therein, it being well known that some who had it expressly in their *Commission* and *Instructions* to endeavour that the Prerogatives of Christ and Privileges of his Kingdom should be asserted, did upon the foresaid ground wave the same, whereby it appears that they were overawed, and had not the Power and Liberty proper and suitable for the Members of the *Gen. Ass.* we do the rather demurr upon this and the other ground preceeding, that we find the same oftner than once brought in amongst the Reasons for annulling some pretended *Ass.* before the year 1638. at the *Assembly* 1638.

A 4<sup>th</sup> Thing that maketh us demurr, as afore said is the Judgement of many sound and eminent *Divines*, that an *Ass.* proceeding wrong upon the Matter is null; Now, there are many both Godly and Judicious, who judge that this *Ass.* hath done so in regard of these *Acts* which seemed to have been the chief scope and design of the same, and are most effectually prosecuted by the *Commission* thereof by virtue of their *Instructions* for that effect. As 1. The *Act* anent *Probationers*, bearing that they should engage not to follow any Divisive course, or to an orderly carriage as it is there also expressed and explained, tho' in it  
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self good, yet as considered with respect to the intent and design thereof (which is made plain by many other clear Actings and speeches of the *Ministry* at the time) doth import a snare to the Consciences of such, and a binding them to a sinful silence and participation of sins becoming universal, and so to what the Scripture Terms, a Conspiracy instead of Unity. 2. It is the sad Complaint and most grievous Lamentation of the generality of the Godly up and down the Land, as it is ours in particular, that Terms are fallen upon by the said *A/s.* for receiving into Ministerial Communion, such of the *Prelatick Curats*, who shall Address for that end, which seems to import (besides what hath been said already on that Head) 1. A Condemning of the Testimonies and Sufferings of the Godly in the late Times upon the head of not owning or joining with these as *Ministers* of Christ. 2. A receding from the Rule of God's Word, enjoining upon Morall and necessary Grounds an Impartial Executing of Discipline against Offenders within the Church according to the degree and nature of the Offence, and more especially against Corrupt Teachers, as we can make appear. 3. A receding from the known Prinples, and laudable Practices of this Church in former times which also can be made evident. 4. It Imports also something contrary to the Judgements of Sober, Eminent, and Approven *Divines*, who look upon Repentance as a necessary Ministerial Qualification of such as have made Defection in such a manner as they have done, while it is

is not so here, as appears by the *Acts* of the said *Affs.* and *Comm.* which do explain the said *Act.* And 5. A rendering void the Authority and Discipline of the Church with respect to Offences, when maintained or controverted and universal, beside many other things which we might here mention. A third thing most Grievous to the Consciences of the Godly with relation to the Scope of the most material *Acts* of this *Affs.* is that when of a long time it was expected that, how soon the Church was constitute in its Government and *Assemblies*, whatsoever wrong step *Ministers* had gone in the late Times to the offence of many of the Lord's People, and to the Renting of the Church should have been by a *Gen. Affs.* Acknowledged and Condemned to the healing of Breaches, and satisfaction of tender Consciences, and tho' some endeavours have been used for that effect, and several Complaints of *Grievances* not groundless (as we judge) have been given in to sundry *Judicatories*, both with respect to former and latter Offences, anent which some satisfaction hath been long looked and waited for, yet by the *Instructions* given to this *Commission* by the foresaid *Affs.* *Acts.* 8. All hope thereof seems to be cut off, while these in general are called (*Mistakes and Aspersions*, that the contrary thereof is evident, that the *Ministers* of this Church have evidenced the same by the whole course of their Ministry) Whereupon the *Commission* is required to take all due pains upon such Persons, who, yet being justly grieved, looked for some other kind of Relief and Redress.



In the 5th. Place, Our Consciences do much stand at the positive owning of that as a *Gen. Ass.* lawfully convened and acting in the Name of Christ as the only Head of the Church wherein his sole Headship over the same could not be got expressed and asserted, notwithstanding the many pressing desires of some Reverend *Ministers* of this Church; and the manifest expediency and necessity of the thing for the Honour and Glory of the Lord; the crushing and preventing of *Erastianism*, the Vindication and clearing of the Church and Ministry thereof, the comfort and satisfaction of the Lord's People, the healing of breaches, and keeping of our ground when in hazard of losing the same.

6. It is also some ground of Demurr to us anent what is foresaid when we consider the Fruits of the said *Ass.* and of the Terms therein concluded, whereupon the *Prelatick Curats* may be received into Ministerial Communion, seeing we are privy to several manifest Wickednesses and Errors, besides others more National and known to all, in some of these both *South* and *North*, who are upon the said Terms received, wherein they have been for a long time rooted, and which if due time of tryal had been taken, as was agreed upon by the *Ass.* 1690. might have been seasonably discovered to the preventing of their Reception, and the bad tendency and Effects thereof.

This our Demurr, with the grounds thereof, we have thought fit thus briefly and humbly to represent, as being what we are constrained unto,

unto: being extremely loath to do any thing in this way further than necessity obligeth us, and therefore as we have great confidence, that we will not be misconstrued herein, so are we most desirous, not to give any the least occasion thereto: And therefore without any prejudice to what is foresaid, we are ready to give the Rev. and Hon. Members of this *Commission*, all possible satisfaction as to whatever may be libelled against us, due time being granted for that effect.

We only crave leave to add this further that we are willing and desirous, that this Paper may be Recorded in the *Commissions* Books, and we may have an *Extract* thereof under the *Clerks* hand, Subscribed at *Edinburgh* Sept. 6. 1694. by

*Sic Subscr. Jo. Hepburn, Geo: Mair.*

This Paper Mr. *Hepburn* (being called separately) desired to be Read, but whether it got an Hearing afterward or not, and whether or not it was Recorded in the *Commission*-Books as they desired we cannot truly tell, but in all Mr. *H.* his after Address he still adhered to it. The *Commission* appointed a Committee to Confer with them, which after 4 or 5 Conferences, made this Overture concerning Mr. *Hepburn*.

*That till the next Quarterly Meeting of the Commission he Exercise his Ministry at the Kirk of Orkney where once he had some Settlement & that he preach not without the Bounds of the said Parish, without he*  
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have the call and allowance of some Synod or Presbytery, and that he be not questioned for not attending on the Presbytery of Dumfries during that time.

Mr. Hepburn's Answer was this,

Tho' I cannot recede from the Contents of the Paper given into this Commission, nor yet can come under any positive Engagement restricting me in the Exercise of my Ministry, wheresoever in Providence I may be clearly called, yet I am willing to declare my so far desiring the satisfaction of Rev. Brethren (the Scope of whose desire I judge to be, the preventing of Schism, to which I look on my self as many ways bound) as to endeavour the same whereinssoever I may find it consistent with the faithful discharge of my Duty to God, and with the peace of my own Conscience.

This Answer being considered by the Commission, they sent out one of their Members to conferr with him, to whom after much reasoning, Mr. Hepburn told he had given his final Answer. This Member was Mr. Veitch.

But nothing advanced by or for Mr. H. had influence on the Ministry, to consider the Rises and Causes of his dissatisfaction, namely their unfaithfulness in the Matters of the Lord Jesus, howbeit for some time, Mr. H. had Liberty to discharge the Office Christ had put him in, which he sincerely and faithfully aimed to do, not without some Fruits to the Glory of his Master, and the good of Immortal Souls, and as a true Watchman warned all he had access to of their sin and danger, yet with what an evil

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Eye the generality of the Ministers looked on him, will appear by considering their uneasiness, till they had vented their ill will in passing on him a Sentence of suspension, (at the *Gen. Ass.* 1696. *Jan.* 4.) in his absence the *Act* thereanent, not so much as enumerating the Grounds of the Sentence, only alleging the Report of a Committee, appointed to consider the whole Process as a foundation of the Sentence, and to render him the more odious, the *Act* beareth that Mr. *John Hepburn* deserved the highest Censure of the Church, but if this was true, how could the *Ass.* Remit any part of what he deserved, without the charge of unfaithfulness? And why did they not notify to the World, the particular Crimes upon the account of which he deserved it? It may be safely gathered, from what preceeded and followed, that they concealed the rightly proven Charges (if any such were) because their Consciences could not but tell them, that the unbyassed World would at first perceive that such things did not deserve such a Sentence: Moreover in this *Act* they promise (to amule the Country) that in case the *Ass.* should find cause to Depose Mr. *H.* the whole Process should be Printed, that all Men might see the Moderation and Justice of the several Judicatories: This, we are perswaded, would not have been unacceptable service to Mr. *H.* or others concerned providing a true full, and faithful relation had therein been made, seing we are confident as it would not have been to Mr. *His.* Disgrace, so it would not have been to the Credit



of this present Church ; But we will see afterwards, whether they performed their promise or not : The *Aff.* likewise (to invalidate Mr. *H.*'s Ministry so far as they could) Appointed this their Act of Suspension to be intimated by the Minister, who was to Preach in the New Church of *Edinburgh* the next Lord's-Day ; As also to be Intimate afterwards in all the Paroch Churches within the Provincial Synods of *Glasgow*, *Air*, and *Dumfries*, behold their virulent severity against one of *Christ's* Ambassadors upon they whom could legally and justly fix nothing any ways deserving such a Sentence as will appear below in his Answers to another new Lybel, or rather the old one over again ; Mr. *H.* notwithstanding this unjust Sentence continued in the diligent Exercise of his Ministry as formerly, neither were the People his Adherents in the *West* and *South*, nor yet particularly the Parochiners of *Orr* and *Kirkcubright*, among whom he was wont to Labour, in the least deterred by this *Act* from hearing him, and submitting to him in the Exercise of his Ministry, but on the contrary, the number of his Hearers was thereby rather increased through the sense the Country had of the Injustice thereof, yea several *Ministers* (tho' required by the *Assemblies Act*) testified so far against it, that they would not read the *Act* in their Congregations ; Neither can we omit to remark, how that, when Men had done so much to stop his Mouth, and to render his Ministry useless ; The LORD in a signal and singular way owned him in the Discharge thereof,



Sealing the Commission he had given him, with the down-pouring of the Influences of His Almighty Spirit, to the working of remarkable Effects on the Spirits of Hearers; for at almost all his Ministerial Exercises (which were very frequent, namely besides the Sermon on the Lord's-Day, he Preached for ordinary upon *Thursday*, had Publick Exercise in his Family, to which many resorted almost every Night, Examined commonly on *Tuesd.* or *Frid.* or both) we say at almost all these Exercises, whether publick or more Private, many were wonderfully affected to the observation of all Beholders some so wounded, as that they were forced to cry out, others struck into a swoon, and some felt the Lord refreshing their Souls as with marrow and with fatness, & making them joyful in his House of Prayer, which many alive can testify, tho' not a few are removed by Death, upon whom the Lord by the means of Mr. *H's* Ministry did work, as they themselves confessed when on Life: We freely own that the Lord's Sovereign Grace is alone to be magnified for what he was pleased then to do, and we desire really to say as *Paul* doth. *1 Cor.* 3. 7. *neither is he that planteth any thing, neither he that watereth, - but God that giveth the increase.* Moreover we do not deny, but many of these, who once were affected, as before is mentioned, have not so evidenced their being thoroughly changed and renewed by their after Life as were to be desired, yet we hope some of them dare not deny the Grace of God, wrought in them, neither can any serious and charit-

charitable Person deny the same. But this Matter, except in so far as visible and discernible, we shall leave to the day of the Revelation of all things, and would have chosen to forbear mentioning what we have already said, were it not that we do really think that the Providential disposing of it at such a time was remarkable, being such a Testimony to Mr. *Hepburn's* Ministry (which Men had essayed to break) as none but regardless Persons will oppose or despise.

Not long after the passing of this Sentence, the *Ministers* of the *Presbytery* of *Dumfries* began to renew their Endeavours against him, taking several sinistrous courses which we shall not now name, only one is not to be in silence passed over, being both well known, and likeways most offensive to the Country, and it was this. Upon the 25 of *June* 1696, Mr. *H.* being about to keep a *Fest* at the Church of *Kirkgunzean*, when the Congregation was gathered, and he going forth of his house, there came three *Ministers* of the said *Presbytery*, Mrs. *Will. Veitch*, Ro. *Patoun* and *Ja. Gutherie* with some other Men, these, after some talk with him before he entered upon the work, did in an unbecoming and precipitant manner prevent him, by hasting towards the place where the People were gathered, Mr. *Veitch* rushed into the Tent, and forthwith said let us Sing, and then began to Preach, or discourse to the People, Mr. *Hepburn* choosing another place, and forbidding the People any ways to molest these *Ministers*, began the Pu-  
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blick Work; whereupon the People resorted to him leaving the other *Three*, which when the *Three* saw, they likewise came, and Mr. *Veitch* speaking as the Mouth of the rest, Discharged Mr. *H.* in the name of the Church of *Scotland* to Preach: Mr. *H.* replied that he did, and would Preach in the Name of His Lord and Master *Jesus Christ*, who had given him Commission: The People being greatly offended, rose up in some disorder, yet did not lay violent hands on any, albeit they wanted not Provocation; the *Three* seeing him resolute to continue Preaching, departed full of Anger. About a Month thereafter, a *Libel* was sent by a *Messengers* hand to Mr. *H.* Summoning him to compare before the *Privy Council* at the *K's Advocats* instance through the instigation of some *Ministers*, as some of the Members of the *Council* insinuated to him afterwards: In compliance wherewith he repaired to *Edinburgh*, and after Conference with several Statesmen formed *Answers* to the *Libel* which we shall transcribe.

*Answers for Mr. John Hepburn Minister of the Gospel, to the Libel raised before the Privy Council, at the instance of his Majesty's Advocate.*

Whereas he is accused of exercising his Ministry, and Intruding himself into Churches particularly of *Orr* and *Kirkgunzean*, within the Stewartry of *Kirkcudbright*, and of *Durrisdeer*.

*deer* in the Sheriffdom of *Nithsdale*, and that without taking the *Oath of Allegiance* and subscribing the *Assurance*: He Answers. 1<sup>mo</sup>. That he humbly conceiveth his Loyalty to K. *William* (whose Right he nothing doubts, more than his possession) is so generally known, and hath been so many ways manifested, as that he hopes it is not doubted by any to whom himself is known, unless they either be greatly prejudged, or sadly misinformed, he being at all times, and in all dutiful ways, most willing to declare and evidence the same. 2<sup>do</sup>. As to the Exercise of his Ministry at *Orr* and *Kirkgunzean*, he entered unto the Exercise of his Ministry in these Paroches by the Peoples call before the *Act of Parl.* Establishing *Presbytery*; And as this fixeth a relation betwixt a *Minister* and People, so as he with a good Conscience may exercise his Ministry among them, so likewise by the foresaid *Act of Parl.* a *Presbyterian* Minister's entering by the call of the People is Authorized as a sufficient Legal Right, for the Exercise of the Ministry, and enjoyment of the Benefice and Stipend; and accordingly the *Defender's* call was sustained by the *Lords of the Session*, as a Legal Title to the Paroch of *Orr*. So that his Preaching in *Orr* or *Kirkgunzean* cannot be called an Intrusion, he having both Divine, and Legal Right so to do, the People of both Paroches concurring in his call at first, and no other *Minister* being established in any of the foresaid Paroches as yet. 3<sup>tio</sup>. As to the *Defenders* Preaching in *Dunrisdeer*, it is Answered, the said Paroch is also

Vacant; and it is but now and then, he Preacheth there, and for the most part occasionally in his going to and returning from *Edinburgh*, and that upon the most earnest Call, and Invitation of the People, who are in a very destitute Condition for want of Preaching, being but rarely supplied by the *Presbytery* of the Bounds, and it's hard for a *Minister* (called of God to Preach the Gospel) to refuse to hearken to the call of a necessitous People.

4. Whereas the *Defender* is charged for not Swearing the *Oath of Allegiance*, and not Subscribing the *Assurance*; It's Answered, he doth most Ingenuously declare, it's not from any disrespect to His *M.* and his Authority, but because of some relative Circumstances where-with the same is cloathed, and chiefly that the said *Oaths* taking and subscribing is made such a necessary Qualification of a *Minister*, that he who hath not freedom to take them, is declared (in the *Act of Parl. for settleing the quiet of the Church*) to be no Minister of this Church, which, as he conceives, tendeth to bring the Kingdom of *Christ Jesus* under a most sad Bondage, in granting to the *Civil Magistrate* a Power to Inflict Ecclesiastick Censures, and to enjoin Qualifications of the Ministry, which the *Lord Jesus* (the Churches alone Head and Law-giver) doth not require; for this and many other weighty Reasons (which if their Lordships require, he is ready to adduce) the said *Defender* cannot in conscience take the fore-said *Oaths*.



As to what is lybelled, that the *Defender* stands Suspended, by a Sentence of the Church, it is Answered, he is really sorry that Matters should be at such a pass betwixt the Ministry of this Church and him, and is not willing before this Court to adduce his Exceptions against the said Sentence, nor his Grounds why he cannot submit to it; Only their *Lordships* would be informed that the Sentence meerly was in absence, & that it could not be reputed Contumacie, in as far as he had attended the *Commission* of the Kirk once and again, as also, two other Diets when the *Assembly* should have met, and knew not but he might have met with the like Disappointment, at the time the *Assembly* did Sit; withal had the *Assembly* continued sitting as long as former *Assemblies* had usually done, he came to *Edinburgh* in such time as he could have attended them; but they were up which he did not expect.

As to what is Libelled anent his not keeping *Fasts*, and *Thanksgiving* days, and his Inveighing against them; and his presuming to keep *Fasts* and *Thanksgiving Days* of his own devising. It is Answered as to the first, there are no particulars mentioned; neither doth he know that any to whom the noticing the *non observants* of these days is recommended, have brought any Accusation against him on that head: And seeing he hath sufficiently Vindicated himself from all Imputation of Disloyalty, it's hoped their *Lordships* will not sustain the *Lybel* in that part.

As to his appointing days of his own devising; It is Answered he doth it no where but in *Orr* and *Kirkgunzean*, where he ordinarily Preacheth;

eth; which is what Christ's Faithful Servants always have done, and at this day by some of the present Ministry upon very good Grounds is practised, having the call of Gods Word, and the Dispensations of the day for their Warrant,

As to the unlawful Convocations of the K's Lieges, Scandalous Tumults and Riots Libelled; he utterly denys the same, except Peoples Peaceable Meeting to hear the Lord's word be so Interpreted, which he is confident their *Lo:* will not do, as for the particular instance of that Disturbance Mr. *Reid* met with at the Church of *Orr*, the *Defender* is most wrongously Charged therewith, being at that time some Scores, of Miles distant from the place, as also it will be found, on search, that the Matter of Fact is Misrepresented, and that the Persons mentioned in the *Lybel* are much injured by these who informed the Government against them, they being all Peaceable Men and well affected to his *Majesty*.

*Lastly*, As to the Charge of casting off the fear of GOD, and regard to the Laws of the Land; It's Answered, it is truly to be regrated that God is not feared at this day, by the Generality of all ranks, and as for the *Defender*, he acknowledgeth, he is indeed before the Lord Chargeable that he feareth him so little, yet can declare that he desireth and endeavoureth through Grace, in the whole of his Conversation and Ministry, to Demean himself so, as to shew forth the Lord's fear, and due regard to Authority, and is bold to say, there are few in his Station, who have endeavoured to pay more Respect to the *King* and  
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Government, consistent with that Obedience he owes to the *King of Kings*, and that neither for Temporal Reward, nor fear of Punishment, but purely for Conscience sake, than the *Defender* :

*In Consideration of the Premisses, he craves of their Lordships that he may be Discharged from this Lybel.*

The K's *Advocat* privately desired to see these his *Answers* before they were presented to the *Council*, and having seen them, kept them up, till Mr. *H.* was Sitted before the *Council*; and there the *Advocate* enquired at Mr. *H.* if he would have his *Answers* read? Adding that there was Treason in them; to which Mr. *H.* Answered they might do as they thought fit; being again asked if he had taken the *Oaths*, he Answered no, because he looked not on them as any Ministerial Qualification: Upon which he was presently had out; and the Lords of his *Majesties Privy Council* pass a Sentence confining him to the Town of *Brechen* and two Miles about the same, ordaining him instantly to find Caution acted in the Books of *Privy Council*, that he should repair straight to the place of his Confinement betwixt and Tuesday the fourth of *August* next to come, and should keep within the same, and not go without the bounds thereof, under the Penalty of 3000 *Merks Scots*, in case he should Transgress in any part of the Premisses; and in case he should not instantly find sufficient Cau;

' Caution in manner foresaid, they ordained  
 ' him to be carried Prisoner to the *Tolbooth* of  
 ' *Edinburgh*, until he should find Caution as  
 ' said is. . This Sentence, was matter of afflict-  
 ing sorrow to his hearers, among whom the  
 Lord was immediately before doing great  
 things ( as we touched above ) by the means of  
 his Ministry, but tho he was hardly handled,  
 for near the space of three years in Prosecution  
 of that Sentence, yet he frequently declared that  
 he found the LORD so Supporting, Refreshing,  
 and Comforting his Soul, during that foresaid  
 time, that the chief, if not the only, thing  
 which weighted him, was the Peoples destitute  
 Condition, who had the food of their Souls vio-  
 lently plucked from them ; and he often said,  
 that for the whole World, he would not have  
 wanted these Manifestations of his Glorious  
 Matter ( for whose Cause he was Suffering ) and  
 of his Love to his Soul, that were Vouchsafed  
 him while under that Sentence aforesaid : While  
 he was Prisoner in *Edinburgh Tolbooth*, ( which  
 was for some more than twenty days, viz.  
 from *July 28* to about the *20 of August 1696.* )  
 that he might do what he could for his Master's  
 Glory, and the Salvation of Immortal Souls he  
 preached every Lords day, mostly on that Text  
 of Scripture, *Psal. 149. 4. For the LORD tak-*  
*eth pleasure in his People, he will Beautify the meek*  
*with Salvation ;* But some of the *Magistrats*  
 Challenged the Keeper of the Prison for admit-  
 ting Persons to hear him, forbidding the like  
 to be done again, which troubled Mr. *H.* much  
 and the People likewise ; but it would seem the

*Magistrates* were advised thereto by some of the *Ministers*, for the Keeper told Mr. *H.* that two *Ministers* were present with the *Provost* when he gave him that Injunction. Yet all that could not marr his Preaching, or their Hearing, for knowing that many were waiting without over against the Prison, desirous to hear, he opened the windows and spoke forth to them; whereby his Auditory instead of being Diminished, was Increased; mean while the *Magistrates* so far vented their illwill, that they Commanded the other Prisoners ( who once or twice before had been allowed to hear him ) to be locked in closs, that they might not have the Benefite thereof: About this time likewise, some of the People of *Galloway*, his hearers, were Summoned in to *Edinburgh* whom the Judges after all Tryal found to be most innocent of the things they, were Lybelled for, which occasioned the K's *Advocat* in effect to Challenge himself, for giving the People so much trouble without ground, and to say he should know better for why ere he did the like in time coming. About the 22 of *August* Mr. *H.* was removed from *Edinburgh* Tolbooth to the Castle of *Stirling*, Guarded by a Party of Souldiers, by the way they stayed at *Linlithgow* two Nights Saturday and Sabbath, & on the Sabbath he Preached out of the Prison: So he was Delivered to the Captain of the Castle, upon the 24 of *August*, in this place he had better Accomodation and Liberty as to his Prison-house, but his liberty to Preach was greatly Impaired, so that some times few or next to none were Admitted, which was very Grievous to him, and ren-



rendered the time of his Imprisonment there (which was more than a Quarter of an year,) wearisome, but the Lord made it sweet by visiting his Soul and confirming him more and more that it was the Cause of Christ for which he was Suffering, as he hath often told his Friends. When Orders came for his Liberation out of Prison, he had considerable Freedom tho' still under Confinement Restraining him from returning to *Galloway*, While he was thus kept at distance from his Flock for near three years time several Ministers; such as that worthy Servant of GOD Mr. *Ja: Frazer* late Minister at *Culross*, and the Rev. Mr. *Geo: Mair* now Minister there, and we the People who adhere to him, kept frequent Correspondence with him by Letters and otherwise; desiring to Sympathize with him every way wherein we were capable, and to afford him what Encouragement we could; being perswaded he was suffering for the Cause of Christ, which we likewise desired to adhere unto; We also abstained from hearing or Countenanceing any of these who had been Promoters and Maintainers of that times Defection, and were accessary to Mr. *H's* Troubles; although Attempts were made on us by many Ministers, to draw us from adherence to the foresaid good Cause, and to him; one instance we cannot forbear to mention, relating to the *Presbytery* of *Dumfries*: the Ministers thereof had caused Summons one *W: R.* (a Comtry Man in the Paroch of *Carlawe-roch*, who adhered to Mr. *H.*) to be a Witness against him; the Man for several Reasons desired they might not trouble him in that Affair; which

which they Condescended to upon this Provision, that he would Subscribe a *Bond* to them the Tenor and Form whereof they Exhibited to him; he received, but utterly refusing to Subscribe it, did show it to Mr. H: and that the Temper of these *Ministers* may be understood, we shall insert it.

‘ **FOR AS MEIKLE AS, I W. R: in L.** In the  
 ‘ Paroch of *Carlaverock* am delated for a fol-  
 ‘ lower of Mr. *John Hepburn*, now Suspended  
 ‘ Minister, in his divisive Principles and pra-  
 ‘ ctices, therefore, for the glory of GOD and sa-  
 ‘ tisfying all Persons concerned, I hereby de-  
 ‘ clare my abhorrence of his ways in opposition  
 ‘ to the *Ministers* of this Church; and do here-  
 ‘ by bind and oblige me, my Heirs, Executors,  
 ‘ Successors, or Assignes, Intromitters with my  
 ‘ Goods and Gear whatsoever, that I shall  
 ‘ never speak, write nor Act any thing contrair  
 ‘ to the present Government in State and  
 ‘ Church, of this Nation, but shall Live regu-  
 ‘ larly as becomes a Faithful and Loyal Subject,  
 ‘ and sound and sober Professor of the Gospel,  
 ‘ and likewise that I shall be ready When called  
 ‘ to Swear the Oath of *Allegiance* to *K. William*,  
 ‘ and Subscribe the *Assurance*, all which Premis-  
 ‘ ses I oblige me to fulfill under the pain and  
 ‘ Penaltie of 500 Merks Current Money of *Scot-*  
 ‘ *land* in case of Failzie, &c. Written by Mr.  
 ‘ *Peter Rae* Clerk to the *Synod* and *Presbytery* of  
 ‘ *Dumfries*, &c.

Besides this the same *Presbytery* endeavoured several times to have the Church of *Orr* proclaimed Vacant in Mr. *H.*'s absence (tho he was not Deposed, but only Suspended) in order to have another thrust in on the Paroch, but were always opposed by the Parishiners, whose hearts were firmly knit to Mr. *H.* as their Pastor whom (tho long detained from them) they constantly and most dearly loved; and deeply revered; and no wonder, all things considered: Nevertheless many Sinistrous and Juggling Shifts the *Ministers* (not all but some) of that *Presbytery* used for the Effect foresaid; such as that *Fast* (we may say *Mock-Fast*) they appointed to be kept at the Church of *Orr*, at which some of them pretending to keep an Humiliation day (tho not in abstinence from Meat as is credibly informed) near the close of their Work discovered the Intrigue, in such a way as the People present perceived that their *Fast* was only an Engine whereby they intended to wheedle over the Paroch into a Compliance with their Purpose, and therefore one of the Heritors Protested in Face of the Congregation against it, but Maugre this Protestation they proceeded. Other Instances we could name if needful of the like Nature while Mr. *H.* was under restraint. Yea we dare adventure to say the *Ministers* may justly be Reputed the Causes of his Confinement in many respects, as may appear by this, together with other things, that tho from the year 1693 he had been as lyable to the *Council's* punishment as after in 1696, Yet the *Council* did nothing Judicially against

gainst him, until the *Assembly* Suspended him; yea not then either, until ( as would seem ) some *Ministers* had incensed and prompted the *Privy Council* against him; and likewise that the *Council's* Sentence proved no trouble to him, after the *Assembly* took off their Suspension; another Injurie Mr. H. met with ( where the blame of it lyes, we shall not determine ) was that during his Confinement, the Stipends of *Orr* were alienat from him, whose due they were, and erogat for other uses, tho he was not Deposed, whereby ( if the Lord had not provided for him otherwise ) he would have been re-dacted to great Hardships. Yea, what was done would not satisfie many Ministers, but they were so Inraged that they plyed all Oars to have had him Deposed in the year 1698, against which he Subscribed a Protestation founded on several Reasons, whether it was given in or not we cannot now tell. *Anno. 1699, Feb. 3.* the said Sentence of *Suspension* was taken off by the *General Assembly* as is to be seen in their Act thereanent which mentionerh some Engagements Mr. H. is said to have then come under; viz. *That if at any time he Removed from Orr it shall be without Prejudice to the Peace and quiet of the Church, and that in the meantime he resolves to entertain Correspondence with the Ministers of the Presbytery of Kirkcudbright, and others as occasion serves.* for not observing these two things, as amply and in the same manner as the requirers did understand them, Mr. H. hath by them been often since Charged with gross Equivocation particularly in the *Libel* raised



*anno* 1704, but when we come that length, we will find what he hath answered for himself, in opposition to that Misrepresentation.

The Suspension being taken off he returned to *Orr*: and there and else where ( as he saw himself clearly called ) Dispensed Gospel Ordinances, as he was wont to do ; and that to the great Comfort of Poor Souls, who had long been deprived of the Publick Ordinances,

About the year 1703, when *Ministers* were required to Swear *Allegiance* to *Q. Ann* which the generality of them did ; Mr. *H.* was not only a *recusant* and *non-Juror* but likewise, as in the preceeding Reign, so in this, discovered in his Sermons and otherwise the Sinsfulness of *Ministers* their Swearing it in the manner they did ; which occasioned new Complaints against him from the *Synods* of *Wigtoun* and *Dumfries* ; whereupon a *Libel* and *Summonds* ( full two ells long, ) were raised against him at the instance of Mr. *John Blair* Agent for the Church, in the year 1704. Containing 8 charged instances of Irregularity which the Reader will find Summarily enumerat, and answered below. Which *Summonds* through Impediments falling in, he could not obtemper, and therefore wrote a Letter of Excuse to the *Moderator* of the *Commission*, ( before which he was required to Compear ) containing the Reasons of his non-Compearance: notwithstanding this, the said *Commission* ( *June* 8. 1704 ) past another Sentence of *Suspension* on him in his absence, binding him up from the exercise of the holy *Ministry* and all the parts thereof, until he should Compear



pear before the said *Commission*, as the *Act* there-  
 anent at more length bears ; in which *Act* the  
*Comm:* appoints him to be of new cited to  
 Compear before them upon the 11 of *July* next,  
 and then they ( upon his Compearance ) Cited  
 him again *apud acta* ( *July* 20 ) to compear  
 before them on the first *Wednesday* of *September*.  
 Albeit his Answers to the forelaid *Libel* might  
 have given Satisfaction to them, and might have  
 prevailed with any who were not Litigious and  
 Prejudiced to desist from Molesting of him in  
 the manner the *Judicatories* of this Church have  
 done all alongst. His Answers were as follows.

*Answers for Mr. John Hepburn Mini-  
 ster of the Gospel at Orr to the Libel  
 raised against him, at the instance  
 of Mr. John Blair Agent for the  
 Kirk.*

**A**Ltho I still demurr anent the Freedom of the  
*General Assembly* of this Church, chiefly because  
 of their seeming to me, to be overawed and Preli-  
 mited, in respect of matters therein handled,  
 while even I humbly suppose, that many of the  
*Ministry* themselves are sensible they cannot get  
 done some of the proper Work of *Assemblies* and  
 tho I do yet more hesitate and scruple a positive  
 owning of the Right Constitution of the Com-  
 missions of the same, much because of their be-  
 ing delegated by Delegates, and many of them

not of their own Members, yea sometimes so as they are Supernumerary to the *Assemblies* themselves, and cloathed with too large a power and with several other Reasons, yet am so far satisfied to shew all Just and due respect to this National Church, and the *Rev. Ministry* thereof, as to give them all the satisfaction I can, in reference to whatsoever appears, offensive to them in my way, and do humbly offer to the serious Consideration of this Commission my following Answers to the *Libel* foresaid, Wherein whatever I may be convicted of from Scripture and Reason as wrong it is my sincere desire and Design to study amendment, as the Lord may be pleased to enable, for which cause I purpose herein to use all plainness, Candor and Ingenuity whether in acknowledging what I have done, or in expressing what hath moved me thereto,

In the first place then, As to what I am charged with in point of Doctrine, Altho I be abundantly satisfied that there are several Expressions alledged in the *Libel*, to have been uttered by me, which were not, and others miserably wrested by either Diminishing adding or altering, yet I do own it that I have reckoned my self under a manifold Obligation as a Minister of *Jesus Christ* to testify against the Evils Errours, and Corruptions of the time, and that in whomsoever, the *Ministry* themselves not excepted, in so far as I saw these very Offensive to the Consciences of many of the Lord's People in the Land, and Judged the same provoking  
and

and dishonouring to the Lord himself and tending to bring Wrath upon the Land ; for which I might easily multiplie places of Scripture, but that I doubt not it's being granted *in theſe* by theſe before whom I anſwer, ſeeing the Current of Scripture makes for it, ſo that all the Controverſy will be anent the matters themſelves, againſt which I have reſtified : Anent which, not to trouble this *Rev. Judicatory* with too prolix a Paper, I ſhall only at preſent deſire a hearing ere I be condemned, with a competent time to anſwer what may be objected or alleged. In the ſecond place, as to what is Lybelled of Diſorderly practices, contrary to Engagments, ſuch as Baptizing, and Marrying, Preaching without an orderly call, altho ſome of the inſtances alleged be falſe, yet I acknowledge many of them, for which I humbly offer the following *Answers*, 1<sup>mo</sup>. It's Notour, that a great many ſerious and Zealous People have from the beginning ſince the late happy *Revolution*, under *K. William*, yea and for ſome years before kept at a diſtance from the *Ministry* of this Church, excepting only ſuch as were keeping up open Teſtimony againſt the Corruption and Deſections of the time, as well in the *Ministry* as in others, 2<sup>do</sup> That I did Concurr with ſome others in endeavours for getting this Breach made up and Differences removed. 3<sup>to</sup>. That in order to this, there were Grievances drawn up and given in to ſome ſeveral *Aſſemblies* who were in caſe and capacity to Redreſs the ſame, and ſo to bring down that partition Wall. 4<sup>to</sup>. That I continued ( during the time of ſome ſuch indeavours ) in Communion

union with the Judicatories of this Church,  
 and in the use of some means for getting the  
 People satisfied and brought into nearness and  
 Conjunction with the *Ministry*, until that  
 through the not admitting of our *Papers* to be  
 read in open *Assembly* (among which there  
 was one Subscribed with the hands of about  
 1300 Persons) Matters were almost rendered  
 desperat, and all hopes began to fail the People  
 who were waiting for Redress of their Grievan-  
 ces. 510. This notwithstanding I continued  
 in my former attendance of *Judicatories*  
 until such time as the Oath of *Allegiance*  
 to K. *William* ( of happy Memory ) with  
 the Assurance tendered to *Ministers*, AS  
 SUCH, and under the Penaltie of losing of  
 Office and Benefice in case of not Complying  
 therewith. which appeared to me, as an high  
*Act of Erastianism* and beyond former Incroach-  
 ments and Compliances since the *Revolution*,  
 was closed with, and taken by almost the  
 whole *Ministry* of the Church, and then in-  
 deed I confess, when seeing Grievances greatly  
 Increased instead of being Redressed, I thought  
 it proper and needful for me, at least so far to  
 satisfy the Offended People, as to preach among  
 them in Vacant places, and not to refuse unto  
 them the Benefite of Marriage and Baptism,  
 when having satisfying Testimonies from Men of  
 known honesty and Integrity ( even tho their  
 Scruples were such as they did not always re-  
 quire Testificates from their respective Sessions,  
 yea and to Concurr with them some way in  
 keep

keeping up a Testimonie against such things as we could not get Remedied. 6<sup>to</sup> It hath been the Judgment of many Serious, Sober, and Judicious Persons, who Joined with the *Ministry*, yea, and of several *Ministers* themselves, that it is much Preferable these Poor People should enjoy the Ordinances when they might have them, in purity and to their satisfaction, without being prejudged against the Dispensers thereof, even tho these were not their own Paroch *Ministers* rather than that they should be deprived thereof altogether, and that their Children should be left to live for many years, and to die without *Baptism*, and they themselves exposed to much hurt and hazard of Sins and Snares, by being denyed the benefite of Marriage, and as many moe were some years ago, so even to this day some are right desirous, that such as will neither own them nor me, should receive the Ordinances as Dispensed by me, yea even tho it were within their own Congregations, I shall not say how many such, by the methods I have taken, have been brought to attend on Gospel Ordinances.

Howbeit 7<sup>mo</sup>. I remain still inclinable to whatever Union or Communion can be justly desired, upon seeing of some suitable Indeavours used for Redress of the most material of our Grievances, and I doubt not, but the most part of the People may be brought to the like, which if refused, and Severe Measures taken, without Studying to satisfy the Consciences of the offended, I fear Breaches may be much widened.

Octavo,



*Othavo.* As to my Preaching in planted Congregations of late, since both the People and I conceived Grievances to be heightened by the Ministers their not regarding all the offence & stumbling of the People upon the taking of the former *Oath of Allegiance* (the contrary whereof was expected) but instead of that, going on to do the like again, when occasion offered, yet as this was but very seldom, so I can adduce such Defences with respect to the Circumstances attending every such Action I am or can be charged with, as shall, if not justify, yet at least extenuat the same, even in the Eyes of all unbyassed Persons. And *1mo.* As to *Annand*, it is an utter mistake, as it is also that when I did Preach there, it was without any Invitation from the *Magistrates*, the contrary whereof can be made appear. *2do.* As to *Balmaghie* I wholly disown the taking violent possession of that Church, It's true I Preached there at the desire of some in that Paroch, with which I did the rather comply, that it was my humble Opinion they were much lesed by the precipitant and rash Sentence of Deposition against their Minister, which in my own Conscience, I could not homologat, and therefore conceived my self bound to testify against the same, both by Word and Deed, though not in such way as is alleged in the *Lybel*. *3tia.* As to *Galstoun*, it was on the earnest desire of the People on a Week-Day, when there was no Sermon at the Church, and just on my way homeward from *Glasgow*, as also where there is a multitude of People that do not hear their  
 Mi

Ministers. 4<sup>to</sup>. As to *Whitehill* in *Finnick*, it is a place remote from that and all other Churches lying convenient for the People in that Country, who dissent from their Ministers; At which place I only Preach'd once, since that Paroch was planted, though some several times before, and particularly at that time when the Lord's Supper was Administred at *New-milns*, which was to have been the Sabbath before according to the Ministers publick Intimation, so I was not to be blamed for having a Meeting so near them, as if I had done it designedly.

5<sup>to</sup>. As to *Calder* Parish I grant that I Preached there two several times, but it was in a place about 5 Miles (as I was informed) distant from the Church, and the first time I had only an Evening Exercise, whereby some seemed to be awakened in their Consciences, which they much improved as an Argument to draw me thither the second time; Whereunto I did the rather condescend at length, that I knew that there were severals in that Parish that had Children to be Baptised, who could not otherways through their Scruples have the Benefit; And besides it was expected, that many who had heard no Minister before that since the Revolution would come there as accordingly some such did come. 6<sup>to</sup>. As to what is Lybelled of Illegal Proclamations of such as were to be Married; I know it was the constant practice of the People to seek that benefit in the ordinary and orderly way, till Ministers began to refuse it, unless they would engage to Submission in other things, where-

upon

upon some were necessitat to take the next most expedient method for reaching the end, which was, either to get themselves proclaimed within the Church-yard of their respective Parishes, after the People began to convene, or at the place of our Meeting, where were some severals out of these Parishes there present, yet some, I Married, even of late, were proclaimed in Churches, and had Testificats from their *Ministers*, as I have frequently advised others to the like. In the third place, as to the Intimation and keeping of *Privat Fasts*, altho' there be divers mistakes on that head in the Libel, yet passing them unless they be insisted on. I grant *imo*. That frequently I have kept *Private Fasts* with some Honest People for Humiliation and Prayer in the Parish of *Kirkconnel*, but few else where even as there altho for the most part I Preacht, when absent from *Orr*, because of it's Vacancy, Conveniency for the People. and not being at any time supplied by the Presbytery. *2do*. That many People resorted to these Meetings much against our Desire and Inclination, whom we could not get hindered, notwithstanding some Endeavours for that effect. *3tio*. That at these Meetings I desired some Private Persons to pray, whom I thought fittest; I see nothing therein contrary to Scripture or Reason. *4to*. To the continuance therein, I was encouraged by some sweet sense of the Lord's presence with us at the time, and such effects thereof as were refreshful. *5to*. There being nothing herein that I can apprehend as Censurable, if it was not the sometimes intimating of the same in publick,

I hope it will partly excuse this, that as I knew not so well how otherways to convene these concerned, or to acquaint them all with the time and place of Meeting; so when ever I began to perceive it was offensive, I took another method. *6to.* I do not mind of our Meeting after this manner in the Paroch of *Loudoun*, except once or twice, and I can declare, with no design of drawing away People from the Publick Ordinances, and so far as I know our Meeting was without any prejudice thereto. In the *4th* place, as to my Exercising of Discipline, without the Bounds of the Parish of *Orr*: I humbly suppose that no serious and duly informed Minister or Christian will find me Censurable at all on that Head, let be as having acted in a Prelatical way For, 1. with respect to that only instance Lybelled against me the Man had been under long Conviction of his guilt and was earnestly desirous of an Opportunity to Exoner his Conscience by Publick Confession, which (as I was credibly informed by some in the place where he lives) he had manifested by desiring access thereto from his Minister, but was denyed it; Whereupon having a Child to be Baptised with me, being stumbled by his Minister's foresaid refusal and other things, I could not well deny him the Liberty of making a publick Acknowledgement of his Fault, but can scarce see how almost it can be balled a Censure. *2do.* As for several other Instances of this nature, as is in general alledged in the Lybel, it's truly what I know not, nor am conscious to my self of; But if any such shall be instanced particularly, I hope to be case to give satisfactory

An-



Answers. In the 5<sup>th</sup> place, as to what is Ly-  
belled of my grossly equivocating, I look upon  
the Charge as heavy, and therefore must crave  
leave to Answer it more fully yet as briefly  
as I can. And 1<sup>mo</sup>. I partly marvel, how I  
should have been thought to equivocate in what  
I said as to correspondence with the *Presbytery*  
of *Kircudbright*, and others as occasion served,  
by which words, & all I spoke relative thereto,  
it might have been evident that all the length  
I could then attain to of freedom to have Com-  
munion with that one *Presbytery* was a corres-  
pondence, and this but occasionally too; the  
which purpose as it was most sincere, so I did  
prosecute the same and that not only by  
occasional converse with the Ministers of  
that *Presbytery*, but also by stated Meetings  
between Commissioners therefrom and me,  
and this in order to the getting Matters ac-  
comodat, and differences removed, which part-  
ly shewed that there was rather more than  
less in my purpose as in my expression; espe-  
cially, since I had an active hand in proposing  
such Meetings, and that I humbly conceive it  
was not through my default they broke up:  
And in the second place, I plainly and positive-  
ly declared to the *Moderator* in face of the *Ass*.  
that I could adhere to no more in their *Act*  
than what was in the *Paper* I gave in, and what  
I had spoke thereanent with the *Bretheren*,  
who had conferred with me by Appointment,  
wherein the *Rev. Mr. John Law* then *Moderator*,  
and others know, that I dealt not in a  
disingenuous or equivocating way, but with  
the greatest candour and plainness. So that



2do. I cannot be charged with Equivocation in pretending (as is exprest in the Lybel) to agree to the *Assemblies Act*, while yet I have not joined with either of these two *Prebyteries*. 3tio. Nor yet am I lyable to this charge upon the account of whatever expression I might possibly have uttered to any *Brother* or *Bretheren* in a frank and kindly way of my being obliged to take the *Moderator's* hand in any place, whether by way of common Civility, or of Christian Love and respect, he being a Person I owe and sincerely bear much kindness and deference unto, to whom I was under a sense of manifold obligations, since I did so, not only on these accounts, but also in Testimony of my sincere desire and Inclination to endeavour after as much Concord and Ministerial Communion with this Church, as with peace of Mind and Conscience I could reach. And 4to. As a Testimony of my sincerity herein, I am most free to declare, that I am still of the same mind, yea and do earnestly long for the making up of Breaches and removal of Differences, and whatever may obstruct that so much prayed for, desirable and delectable Communion in the way, work, and Courts of our One and only Head, King and Lawgiver, the *Lord Jesus Christ*, and whatever failures, weaknesses and Imperfections may with respect to my mannaging the same have attended my endeavours to keep up a Testimony against the Corruptions of the time, yet I am conscious to my self of having aimed at the Lord's Glory as my ultimat end, and that I have not made it

my

my study, either to exalt or justify my self, as though I had been perfect or altogether pure, whether in my personal walk or more Publick Actings as would seem to be insinuat by some Notes alledged in the Lybel to have been uttered by me after my return to *Orr* when the last Sentence was taken off; but rather have been much taken up in Lamenting my own sins with these of the Land, of which I desire to cry daily for more and more of a clear sight and humbling sense, and notwithstanding my bearing open and publick Testimony against what I reckoned or do reckon National Sins, or such as consist not well with that faithfulness which becomes the Ambassadors of Christ, yet I have desired and do earnestly wish for much of that Spirit of Brotherly Love which covereth manifold Infirmities, and whereinfoever, as to this, or any such Christian and Ministerial Enduements and Duties I have come short (as alas! in many things I offend and fail) I desire to mourn over the same, to retain a deep sense of my Infirmities, and earnestly to cry that the Lord may pity and pardon, and as I judge that there is in this day amongst all the Lord's People and Servants much need of a mutual bearing with, forbearing and forgiving of one another, so I pray that much of this healing Spirit may be granted, and that the Lord may be pleased to return to us, and to turn us to him, and to one another in him and his way, so as every one may be striving, who shall be most forward in confessing their own guilt and amending their way, and thus the  
*beauty*

beauty of the Lord our God may be upon us, and particularly that beauty which shines forth in Bretherens dwelling together in Unity.

*Sic subscribitur,*

Jo. Hepburn.

Mr. H. Being asked if he had any thing further to *Answer* to the *Lybel*, referred in the first place to his written *Answers*, and if these did not satisfie he declared he should give his *Answer* to any particular Question put to him: Hereupon the *Commission* appointed a *Committee* of their Number to compare his *Answers*, with the *Lybel*, in his presence, and to interrogat him upon what the *Answers* had not touched. July 18. *Post merid* the *Com:* brought in their Report, that find he owns the things Charged in point of Fact, and offers to Justifie himself, by this only Reason. viz. *That he is satisfied in his own Conscience, and that being so, he is not to regard any Deference or Respect he may be obliged to pay to the Authority and Direction of the Church*; And that when Interrogat if he would Desist from these Disorders, &c? He refused the same; whereupon the *Committee* Reported that they find him, self-convicted, and self-willed, and Refractory to the Church, and to the deference and respect he ought to have to the same, and that therefore he ought to be Proceeded against as a Disorderly Person, Self-convicted and Self-willed, and refusing to be Reclaimed: Which Report being read in the *Commission*, in Mr. H.'s hearing, he *Answered* that he was not satisfied with the said Re-

Report, being asked if he would promise to walk more Orderly till the next Quarterly meeting, of the *Commission*, he declared he would not come under any Engagements of that Nature he being removed; Mrs. *Veitch* and *Patoun* gave in a paper which was read, and at their desire Recorded, wherein they accuse Mr. *H.* of Breach of promise, Schismatical practices, &c. Complaining of the Excessive Benity Exercised toward him. After the reading of this Paper Mr. *H.* being called and Conspiring, was asked if he had obeyed the Sentence of Suspension, past June 8. he *Answered*, that he is not obliged to Answer thereto, not being in his *Lybel*, but however at length, acknowledged that he had exercised the *Ministry* since he heard of the Sentence: The *Commission* appointed another *Committee* unto which Mr. *H.* gave in the Paper following.

In *Answer* to what I Mind that needs any Reply, in the Representation of the Conference July 17. and for clearing my Mind in what I then Express I declare. 1<sup>mo</sup>. That I believe tho no Man can Warrantably Counteract the Light of his Conscience, yet it cannot be a sufficient and satisfactory Reason to others, and more especially to a Judicatory, for any Man's practice, that he says he walks according to the Light of his Conscience. 2<sup>do</sup>. That Conscience in so far as not regulated by the Word of GOD, erreth, and is a blind Guide; hence, 3<sup>io</sup>. That it is of very Dangerous and Dismal Consequence to be



be under the Conduct of such a guide. So 4. Because of the Suggestions of some, I must add, that I own the Scriptures of the Old and New Testament to be the compleat Rule of Faith and Manners, and the only *Regula Regulans*, and not the Light within as *Quakers* and other such *Enthusiasts* do assert: Though withal, 5. I believe in opposition to *Formalists* on the other hand, that there is an absolute need of the Spirit of God, in order to our right and clear up-taking of the Scriptures, and of the mind of God held forth therein, and to our due Application thereof. And 6. That sanctified Reason, under the conduct of this Holy Spirit, is of special use & a most necessary mean for the said ends. Whereupon 7. As in Answer to my Libel, I gave in some Reasons for any irregular practice, I am charged with as disorderly, and did insist thereupon at the Committee, so till I get some satisfactory Answers thereto, I cannot recede therefrom, nor see how I can be held as Self-convict and Self-willed: And more particularly I insist. 1. On the removal of my own and the People's most material Grievances in order to our having clear and cleanly access to full Communion with this Church. 2. On it's appearing to my Conscience as a Duty, and for edification, that since I was and am of one Mind with the People anent what the Grievances are, I should do what in me lyes to satisfy them in reference thereto, whether by witnessing against things appearing to us very prejudicial to this Church, or by joining together our poor and weak endeavours otherways al-



so, for getting the same redressed, and at least for keeping our own Garments clean. 3. On it's seeming to me expedient to Administer the Ordinances of Christ necessary for Salvation and Edification to these People in such way as might be acceptable to them, rather than that to their unexpressible hurt and hazard they should live altogether without them. To all which and the like as I have already fully expressed in my Answers to the Lybel, my willingness to receive satisfactory Answers, whereby, if I be in a Mistake, I may be better informed and convinced, so I shall remain of the same mind, and so cannot be reckoned Self-convicted and Self-willed. As I have also partly said before, I desire still so far to deny my self as to acknowledge that in many things I have failed, and do not question, but I may have even in the manner of manning a Testimony against Evils of the Time, sometimes exceeded just bounds, and whereinsöever my way may have been the occasion of offence to any, whether Ministers, or People, I am heartily sorry for it, and do seriously and sincerely purpose to deny my own will, whereinsöever the Lord may discover the same as needful to Edification; which is all the Engagement, for what I see as yet, I can come under at this time, except that (if it may please the Rev. *Commis.* to suspend their further proceeding in this Affair, till their next Quarterly Meeting, which I humbly crave ) I shall till then take under my most serious consideration whatever may be any way offered by way

of

of Advice, Injunction or Information and shall desire, as I would also gladly hope, that Matters may be so ordered on all hands, as the Issue may be solidly comfortable to all concerned.

In the next place, To the *Paper* Intituled, *The humble Representation of the Case of the Presbytery of Dumfries*: To forbear all unnecessary Retortions, Recriminations, or Criticisms either on the Title or Body of the said *Paper*, I plainly and humbly Answer.

1. That my Relation to Orr is clearly legal \* as I can easily make appear from many and various Acts and Actings, both of Church and State in thir latter Times. 2. It's a great mistake that I solemnly promised to join with the *Presbytery of Kirkcudbright or Dumfries* in the Exercise of Discipline, as I have shown already in the *Answers to the Lybel*. 3. By whatever promise I gave, I never intended, as might have been abundantly evident, to bind up my self from manifesting all needful tenderness and regard toward these poor People, who had been stumbled by the Grievances of former and latter Times, and by their not obtaining Redress upon *Representations* thereof, nor from testifying against any Sin of the time in whomsoever, as knowing that in such silence or Connivence the true Peace of the Church lyes not, but otherways I studied an exact observance of what I engaged to, as namely in staying at

\* *The Dumfries Representatives, had denied Mr. H. either to have had, or have Legal Right to the Paroch of Orr.*

Orr for some considerable time, and corresponding with the *Presbytery* of *Kirkcudbright*, and with other *Ministers* as occasion offered. 4. I see not how I am chargeable with a defaming and vilifying of the Ministry of this Church, unless that the testifying against Faults and Evils in such may be so called. 5. As to the calling the *Ministers* Soul-Murderers, I utterly disclaim and disown it, except with a restriction to such as are unfaithful. 6. To what is said of my Contempt and Transgression of the *Commission's* late Sentence of *Suspension*, tho' I might say, that it hath been a part of the Testimony of the late Times, that *Presbytery* is no *Papacy* nor craves an implicit Subjection to their Decrees and Sentences, which is owned even by some of the most moderat *Ministers* in thir latter Times, and that Sentences, without just ground, are in themselves void and null, yet I must say that upon Report of this Sentence, I did very seriously think upon what might be my Duty, and did not Preach without conceiving some urgent necessity for the same, which I thought I might the rather do, for that I had never seen the Sentence. 7. For all the noise here made of the sad and grievous Circumstances of the *Presbytery* of *Dumfries*, I am apt humbly to think, that this is rather a Complaint from a part, than from the whole of that *Presbytery*, and truly such as by the exprest time of the drawing up, and Subscribing of this *Representation* have discovered the main hand herein, even as they are the only Subscribers thereof, have not much cause of

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Complaint, because of People's withdrawing from them. 8. As to the Consequences of not taking course with me, and forbearing to exercise Church-Censures against me, I shall only say, that I see them not, and do leave it to the *Commission's* consideration, and more especially, to judge whether or not the Judgement of these Bretheren upon any their being for Lenity in the Case, be not too harsh, rash, and preposterous (I wish the same may not flow from a worse Principle than I will express) and whether or not, after this, these can be sustained as Judges and not as Parties: And lastly, the most of the Consequences these *Bretheren* suggest as like to follow upon the use of Lenity, I am confident are much more likely to ensue upon such Measures as they violently press. To conclude, as I am heartily sorry for the occasion of this Apology, so I intreat this Rev. *Commis*: may construe favourably thereof, and protest for the vindication of Truth, and my own clearing before this Church and the World in all time coming, that this Presents be Registrate and kept *in retentis*. Subscribed at *Edinburgh* July 19. 1704. Jo. Hepburn.

Notwithstanding this, the *Commis*: resolved to proceed to consider the *Lybel*: And he being called, his abovewritten *Answers* were read, and the *Commis*: desired he might add what further he had to say for explication of his *Answers*, & of what he had in the foresaid Committee expressed: Whereupon, he declared his



his owning the former *Answers*, and gave in the following *Paper*.

For explaining my mind in what I delivered to the Committee, in answer to their Queries on the Lybel, I crave leave to add as by way of Post-script to my written Defences ord *Answers*. 1. That I positively disown what's said in the Lybel anent my calling them guilty of their unworthy Communicating, who sit at the Lord's Table with Persons unsanctified, especially, if Scandalous in any degree: Whatever Testimony I might have born against thee too lax Admission (by some) of Communicants. 2. For the Reasons of my not administring the Ordinance of the Lord's Supper these 16 years bygone, they are in part obvious, viz. That till the first Sentence of Suspension was taken off me, I had no clearness to own my self as the fixed Pastor of that Congregation of Orr, and thereafter there were such differences between the Ministers and the People, and likeways betwixt the Ministers and me, and other such unsufferable Difficulties as rendered it impracticable if not impossible, 3. As to my saying that this Church had gone off the foundation, I trust, I am not so much as suspected to have said this simply, but with some Explanation and Application thereof allenary to the Government, which being in thir later Times founded on the Inclinations of the People, and in my Opinion no suitable Testimony born by the Church against this, but rather this complied with, and the Government only asserted as agreeable to the word of God, which even these who are for an Ambulatoriness of Government will acknowledge it appeared to me as a going off the right foundation



tion in this respect. 4. As to what I acknowledged, that perhaps I might have said, that the Curats buried the Covenants, and some Presbyterian Ministers had as it were put the stone upon them; the thing I have mean'd thereby (if I so spoke, and it is like have expressed) is, that some such do bury the same in Oblivion, making no honourable mention thereof as occasion offers, but rather do speak against their binding force, and do rather hinder than further the revival, and renewing of the same.

Sic subscribitur,  
Jo. Hepburn.

Moreover the abovementioned Committee appointed to compare Mr. H.'s *Answers* (above insert) with the Charges in the *Lybel*, caused read over the several heads of the *Lyb.* Article by Article, Interrogating him about what they thought not distinctly Answered in his written Defences: And so being Interrogat as to the first *Article* of the first head of the *Lyb.* wherein he was accused of saying in Publick Prayer [ Lord, send forth Labourers into thy Church in this Land, what can one Man do? ] he declared he did not remember that ever he had such an Expression, and said, that if he had, he had been in the wrong. As to the 2d. *Art.* Charging him with having that Assertion in his Sermon, Namely, [ that these who sit at the Lord's Table with Persons Unsanctified, especially if Scandalous in any degree, are guilty of their Unworthy Communicating ] he Disowned that part of the Assertion, [ Scandalous in any

any degree, or Persons Unsanctified. ] the 3d. *Art.* accusing him of saying that [ the *Ministers* of *Scotland*, are now come to a poor pals that cannot discern betwixt a painted *Hypocrite* and a Bruised reed ] he answered, he did not remember that he used these Expressions *in terminis*. To the 4. *Art.* wherein he is *Lybelled* as having said that [ there are few *Ministers* in *Scot.* that he durst adventure to join with, as his fellow *Communicants*, if he were to *Communicate* ] he declared it was a mistake as to the Word [ Few ] the 5 *Art.* about his not partaking of nor giving the holy *Sacrament* of the *Supper* for more than 16 years before that time; he acknowledged, and said he would give Reasons for it, if it were the proper time.

As to the first and second *Articles* of the second Branch anent his preaching at *Annand* and *Balmaghie*, the *Committee* found them, touched in the written *Answers*. Being interrogat anent the Expressions he is said in the *Lybel* to have had at the place last mentioned, he disowned all such Expressions, except that anent the Churches going off the Foundation, and said he could explain himself. As to the 4. *viz.* His citing *Mat. 24. 48, &c.* He doth not positively deny it, but how he is said to have applyed it, he refers to Probation, as to that part of the *Lybel*, charging him with saying that (if he saw the *Lady Balmaghie* he would discharge her to let the *Ministers* in at the Door, who were sent by the *Presbytery* to Supply there, ) he denys that ever he spoke so in Publick. The 6. *Art.*  
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alleging that he said [ the night wherein the *Presbytery* Deposed Mr. *Millan* they were running the Devil's errand ] he referred to Probation. The *Committee* found the 7. 8. 9. 10. *Articles* of that Branch Answered in his written Defences. As to the 1. *Art.* of the 3d. Branch, accusing him of saying that [ *Ministers* clapped Peoples heads, and prophaned the *Sacrament* of the Lord's Supper, by giving it to Drunkards and Swearers, and if they got not another Religion, they and their Religion would go to the Bottomless Pit ] he did not disown the Substance of these Expressions, but alleged that the *Lybel* as to that *Art.* is too general, being extended very far beyond his meaning. The 2. *Art.* of this Branch, allegeth that at the Baptising of some Children at *Calder* [ he regrated it as an evidence of the great Degeneracy of this Church, to see honest People's Children of so great an Age ere they could get the Benefite of Baptism. ] Mr. *H.* owned, that something referring to that might have been said, but his Memory did not serve him, so as to remember every particular. As to the 3. *Art. viz.* His saying in his *Sermon* on *Zeph.* 2. 3. that all the *Fasts* kept by *Ministers* since the *Revolution*, did nothing but add Fewel to the Flames of GOD's Wrath, and did noways appease the same ) he refers it to Probation. As to the 5. *Art.* wherein he is accused of calling the Oath of Allegiance to Q. A. The *Black Oath*, the *Black Covenant* ) he acknowledged he might have called the Oath of Allegiance Imposed on *Ministers*, ASSUCH, a *Black Oath*, but denyed that ever

he called it a *Covenant*. The 5. *Art.* Charging him with saying in Publick, that [ the *Ministers* held formerly of CHRIST, but had changed their holding, and now hold of the *Queen*, and had put CHRIST's Crown on her head, ) he referred to Probation. As to the 6, viz. His saying, that the *Stipend* was their Motive or Temptation: to wrong their own Consciences, and that, if the People were worth their Ears, they would give these Ministers no Stipend ) he said he did not remember, that ever he used that Expression (worth their Ears) The 7. *Art.* anent his saying, ( they are neither *Curats* nor *Presbyterians* but Lukewarm *Laodiceans*, that GOD would spue out of his Mouth ) he disowned. As to the last part of the 8 *Art.* wherein he is Charged with saying in his preaching that the Black *Curats* (as he termed them ) killed Christ Jesus, and the *Presbyterian Ministers* and Professors of this Nation, had laid the Stone on his Head he said he did not remember that ever he used these Expressions with relation to CHRIST, but said it was like he might have said so with respect to the *Covenant* : The *Committee* found the 4, 5, 6, 7, 8. Branches of the *Lybel* answered in his written Defences, and finding he had acknowledged the most Material Heads thereof, thought it not needful to Examine any Witnesses.

Thereafter the *Com.* put it to a Vote, whether or not the *Lybel* as Confessed, was Relevant to infer a Censur, and it carried in the Affirmative; And so the Witnesses were dismissed without ever being examined. He being called gave in write an Answer to a Question they had proposed to him. Thus,



“ I Mr. John Hepburn resolve and purpose, to stay and Exercise my Ministry at Orr till September next, and not to exercise any part of my Ministry, without the said Parish, without an Orderly Call according to the Constitutions of this Church. Which Answer he did Subscribe in presence of the Commission, who hereupon voted a delay of the Process till the first Wednesday of September next. And Rebuking him for bypasts in-joined him to walk more Orderly in time coming, and cited him apud acta to attend the Commission, at the time for esaid; which Citation he got not obeyed through his Families Indisposition; and so the Commission made an Act anent him bearing in the end thereof a new Citation, requiring his Compearance before them on the first Wednesday of December next to come: And being then called and Compearing he gave in a Paper desiring that the Commission would appoint a Committee of Ministers and Elders, to come into the bounds of Nithsdale or Galloway, to conferr with the People anent the Grounds of their withdrawing; as also some of us the People his adherents, being with him at Edinburgh, gave in another Paper to the same purpose, unto which the Commission had so much regard, that they appointed a Committee consisting of about ten Ministers, and about three Ruling Elders: with some others Recommended to meet at Sanquhair, on the first Wednesday of February: Notwithstanding the Opposition made thereunto by the Commissioners of the Synods of Dumfries and Galloway, who Subscribed a Protestation (which they craved might be Recorded) against the delay of the Sentence, and against the Lenity Exercised toward Mr. H. Ac-  
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accordingly that Committee met at Sanguhair, and there we Exhibited a Paper containing 28 Grievances as the Chief Grounds of our then standing at a distance from the Ministry upon which that Rev. Committee & we Amicably & pleasantly conferred a full week : in which Conference we chearfully acknowledge we received much Light and Satisfaction as to many things wherein we were dark before ; And it is not to be passed over in Silence, that these things which we, to that Committee, represented as our Principles were by them publicly and expressly approved and declaredly adhered unto, and they Explicitely thanked GOD, that there was such an Agreement in Principles. After the whole Paper of Grievances was gone over, the Committee made an Overture thus.

The Committee considering, that altho all these Grievances will not warrant a separation from the Church, yet because the People may possibly apprehend that their Joining in Communion with the Church, would infer an Approbation of what they think Sinful, are therefore of opinion that providing they join in Communion with the Church they may draw up and give in their Grievances for the Exoneration of their Consciences in such manner as they shall think fit, to the Respective Judicatories where they live, providing it be done with due Deference to the said Judicatories, and that a draught of this be agreed upon, a Copy whereof is to be delivered to the Moderator or Clerk and that the Commission be dealt with, to write to the said Judicatories to receive the same, and to

Record it accordingly. And that the *Commission* recommend to the several *Synods* and *Presbyteries* of this National Church, that whereever any of these People Reside, they be Treated with all due Obliging kindness and Condescendence, and that *Presbyteries* recommend the same to their several Kirk Sessions, and that they allow by Person or Persons, in such Circumstances, the same Terms of Communion now condescended on.

*We likewise drew up Proposals as a Summ of what would satisfie us in order to our joining in Communion with the present Church, which are as follows.*

**PROPOSALS** To be presented to the Rev. Committee, with all due deference to their worthy Judgments; as which would give us Satisfaction, with respect to Comfortable Union and Communion with this National-Church.

1. That the *Ass.* would be pleased to take into Consideration the acknowledgment of Sins made at the last Renovation of the *Covenants* at *Beschmahego* anno 1689. and digest the same into an Act for a National *Fast*, or would imitate the former Actings of this Church in her purest times, with respect to the then Compliances, which would greatly ease us as to several Grievances:

2. That the *Aff.* would ratify these *Acts* against the *Magistrats* their being obliged to take our *Covenants* before their Instalment in their Respective Offices and places; and would suitably Testifie their Resentment of Omissions in this point as to what is past. 3. That the *Aff.* would approve all the faithful Witnessings and Contendings of the LORD's People in our late times in adhering to the Covenanted Work of Reformation, from Mr. *James Guthrie* to Mr. *James Renwick* inclusive. 4. That the *Aff.* would by an Act. assert the Divine Right of *Presbytery*, with our Lord Jesus CHRIST's alone headship in and over the Church, and the Churches intrinsic Power flowing therefrom, containing in it a Testimony against what Usurpation hath formerly been made, either on the one or the other. 5. That all possible means be used by this Church, for Purging her of Corrupt Officers and Members, by Inflicting Censures Impartially, according to Scripture, and former Practice of the Church, especially on Abjured *Curates* allowed by Authority. 6. That the binding Force of our *Covenants*, be asserted by an Act of *Aff.* and some Methods laid down for their Renovation, so as may be most for GOD's glory, His Churches good, and the satisfaction of his People. 7. That Christian Methods be fallen on by the *Aff.* for removing Offence given by *Ministers* Swearing the *Allegiance* and Assurance. 8. That the *Aff.* Judicially and practically approve, and Doctrinally confirm (with relation to our present Circumstances) what is written by Mrs. *Gillespie* and *Binning*, against Sin-

Sinful Associations. 9. That the *Ass.* take care to have all good *Acts* for Discipline put in practice, especially in the *South and West of Scotland*. 10. That the *Commission*, Be Regular, so as there may be a just proportion of Members from *Presbyteries* and so limited in their *Instructions* as they may not be capable to Prejudge the Church, and that the most Pious and Serious be put upon it, &c. 11. That the *Ass.* would Ratifie all the Laudable *Acts* of this Church, betwixt 1638, and 1649, *inclusive*.

This Paper of *Proposals* the *Committee* after reading of it among themselves refused to receive, as wanting Instructions so to do: And so the Conference broke up; this being the Result of the whole, that we the People were in many things better informed, and received the foresaid Overture off their hands, promising to Communicate the same to our Respective Societies and if possible to Report our Answer (as the United Voice of us all) to the next *Commission*, withal we still insisted upon our *Proposals* as which we could not pass from, being what would satisfy us as to joining with the present *Ministry*: and thus we parted, in a Friendly and Loving manner, after the *Modr.* had Prayed, Sung the 133 *Psal.* from the 7 verse to the end, and pronounced the Blessing. This *Committees* Actings were approved by the *Commission*, and they received thanks. Mr. H. being cited and called, did Compear at the said *Commission*, and upon the favourable account the Members of that *Committee* had given of him; his Sentence was delayed and the

the whole Affair was referred to the *Aff.* which (*Apr. 5. 1705.*) having Parties (*viz.* Mr. *John Blair* Agent, and Mr. *H.*) before them caused all *Papers* about the Affair be read which so took up their time, that they could not enter upon close consideration of it at that Diet, and therefore referred it to a *Committee* of *Ministers* and *Elders*, who were to bring an *Overture* into the *Aff.* thereanent: the Representations from the *Synods* of *Wigtoun* and *Dumfries* were given Mr. *H.* (at his desire) to be Answered *viva voce* before the said *Committee*: Seing these were not recorded we shall not scanin upon them, for they contained only what by *vive voce* these Commissioners (at least some of them) insisted upon unweariedly as Grounds for, and Motives to a Sentence of Deposition against Mr. *H.* threatening, that if he be not Deposed they will be obliged to take other Measures than have been taken hitherto, however unpleasant to themselves and uneasy to the higher *Judicatories*, &c. What the *Synods* mean by these Measures we know not distinctly, only we apprehend they possibly understand such Measures as would have rendered them *socii criminis* with Mr. *H.* and that not on so relevant Grounds. But this only by the way.

*April 7.* The Process against Mr. *H.* being again moved in the *Aff.* The *Committee* fore-said Reported, that after much Reasoning thereupon and full hearing of Mr. *H.* they were of Opinion that the *Aff.* should find the *Lybel* both relevant and proven to inferr a present



sent Sentence of Deposition, and that the *Aff.* should immediatly proceed to it: Whereupon some of the *Bretheren* from the *Synods* of *Dumfries* and *Galloway* declared that notwithstanding all the Evils they had suffered through Mr. *Hs.* Schismatical Courses, yet if he will in presence of this *Aff.* Subscribe the *Confession of Faith* as the Confession of his Faith, and will engage himself, that he will henceforth walk orderly in Conjunction with the *Ministry*, and in subjection to the *Judicatories* of this Church, and will give over all his divisive courses, they were for their part willing that all his former Miscariages should be buried in Oblivion: After hearing several *Overtures* proposed by *Bretheren*, it was at length thought fit Mr. *H.* should be called in, and told that the *Aff.* was about to give Sentence in his Affair, and that they desired to hear what he had to say before they proceeded: And this being accordingly done, he complained that the Members of these *Synods* of *Gall.* and *Dumf.* were kept in, whom he lookt upon as Parties, they having given in *Representations* against him, to which he had answered before the *Committee*: The *Aff.* declared they had no regard to any thing that was in these *Repres.* but went only upon the *Lybel*, and his own Acknowledgements in his *Answers*; And therefore desired to know what he had further to say in Answer to his *Lybel*: He declared he would have a deference to the *Judicatories* of this Church as far as he can, and was sorry there was any thing in his way that was offensive, and that these

Twelve Months, he had not gone Abroad from his Paroch, save to *Kirkconnel*, and that the *Committee* who conferred with the People that join'd with him, had gained much upon them, and had sown the Seeds of Union; And therefore desired the *Ass.* might appoint another *Committee* to water what was sown, and that they would in the mean time delay giving Sentence against him till the first quarterly Meeting of the *Commission* to be appointed by this *Ass.* and that he is resolved in the mean time to stay at *Orr*: He declared also he had no hesitation in signing the *Confession of faith*, but he desired to acknowledge God in it, and therefore intreated they might allow him till *Monday* to think on it.

Upon *Monday* (*Apr. 9.*) Parties compearing, Mr. *H.* acknowledged that what he said the preceeding Sederunt in presence of the *Ass.* was truly minuted, and being desired to give in what he had to say in writing, he gave in the following *Paper*.

*To the Rev. the Mod. and Rev. and Hon. Members of the Gen. Ass.*

*I cheerfully offer to sign the Confession of Faith commonly called the Westminster Confession, Approven by the Assemblies of this Church, and particularly by the Gen. Ass. in the year 1647. as the Confession of my Faith, and do own the Doctrine therein contained, to be the true Doctrine, to which, in the Lord's strength, I will constantly*

ly adhere; & as I offered to the Rev. Ass. by word of Mouth, so now I give it under my hand, that I promise to confine the Exercise of my Ministry within the Paroch of Orr, without Baptizing or Marrying any belonging to other Parishes, unless allowed by their Respective Ministers where Ministers are planted, or without sufficient Testimonials from Parishes where there are no Ministers; and do humbly and earnestly desire that this Rev. Ass. would delay their proceeding in my Affair till the next quarterly Meeting of the Commillion.

Sic subscribitur,

Jo. Hepburn.

This Paper being read, and the Ass. finding that thereby he did not promise to live in Conjunction with the Ministry, and in Subjection to the Judicatories of this Church, they had no regard thereto; but proceeded to consider the Libel, and his Confessions of the chief Articles thereof contained in his Subscribed Answers, his judicial acknowledgments before the Commis. his judicial Acknowledgements before this Ass. &c. and thereupon past a Sentence Deposing him from the Office of the Holy Ministry, as being guilty of a continued tract of Erroneous Seditious, and Divisive Doctrines, and Schismatical courses, wherein (saith the Ass.) he is obstinat refusing to be reclaimed.

We crave leave here, by the way, to remark that, the Ass. having had no proof of the the Libel but his own Acknowledgements (as is to be seen in the Records) and these Acknow-

ledgements containing nothing that was ever reckoned Erroneous by Orthodox Divines, this Sentence had (to say no worse) a most slender and weak foundation.

Moreover many of these things contained in the Printed *Act* as the grounds of the said Deposition were not owned by him, but denied, and were never proven otherways, we could instance in several particulars, but shall not at present, seing with a little pains the *Reader* may for his satisfaction, compare the Printed *Act* of *Aff.* deposing him, with the true, tho' short account we have given of the whole procedure, with respect to Probation of the *Lybel*: This our Remark would clearly have appeared, had the *Aff.* caused Print the the whole Process as well as the said *Act*; according to their Promise, *Anno* 1656, in their *Act* of Suspension past against him. Why this promise was not performed we leave it to Unbyassed Persons to conjecture. This widened the Rent betwixt the Ministers and us, and made it almost incurable, for the People, his Adherents, as they were astonished at such a surprising blast, after the preceeding sunblink, so they were offended beyond what can be expressed, at the present Ministers for Deposing the Lord's Servant, who for many years had faithfully and painfully laboured in his great Masters Work, and having nothing duely proven whereon to found such a severe Sentence, but only his free & faithful dispensing of *Christ's* Ordinances mostly at *Orr*, and sometimes in other places elsewhere where he was called by honest People, who through



through this Churches refusing to hear and redress their weighty Grievances, could not comfortably join in publick Ordinances in the places where they respectively lived, and so were in a very necessitous Condition for want of the Administration of the Gospel amongst them, and it is clear the Ministers themselves judged that nothing proven was a sufficient ground for any Sentence, much less for such an one, except his not joining with the Presbytery, and his supplying the necessitous condition of the foresaid People, when they earnestly invited him, for if Mr. *H.* would have desisted from these two, they offered to let their Process fall; so seeing these two were all the real grounds the *Aff.* stuck by in deposing him, and seeing Mr. *H.* had so valid Reasons for the said two things, and these Reasons so often laid out before the *Aff.* and *Commis.* all impartial and unbyassed Persons cannot but see how groundless and unwarrantable their Sentence was, after the passing of it, Mr. *H.* and we the People protested thus.

‘ **W**Hereas I have been Proccessed of old and  
 ‘ and of late before several *Judicatories* of  
 ‘ this Church for things by them alledged Cen-  
 ‘ surable, as is at further length contained in  
 ‘ the *Lybel*, tho’ I humbly think some way  
 ‘ satisfiingly answered in the *Replis* given to  
 ‘ the same, and whereas notwithstanding the  
 ‘ said *Answers*, this *Aff.* insists upon the *Process*  
 ‘ to the passing of this Sentence of *Deposition*,  
 there=



therefore I must crave in all humility, the  
 freedom to declare and protest against the  
 same as unjust, upon the grounds following.  
 1. There is nothing contained in the *Lybel*  
 appearing to me so valid or material, as to  
 warrant the same, conform to the grounds  
 upon which this Church usually found such a  
 Sentence according to Scripture; but things  
 either false or irrelevant for such a weighty  
 Sentence, or things which I judge my self  
 bound in Conscience before the Lord to ad-  
 here unto, as the Replys at more length (yet  
 unanswered) do show; And their unanimous  
 Proposal to acquit me from the whole *Process*  
 and *Lybel* upon Condition of present submissi-  
 on, and orderly joining in Communion with  
 this Church in time coming, as also it ap-  
 pears from the refusal of many of the most  
 Pious and Judicious in this *Aff.* to concur in  
 passing the Sentence. 2. Notwithstanding  
 that I have again & again with concurrence of  
 of the People represented many *Grievances*, as  
 the Causes of our withdrawing, yet never sa-  
 tisfying answered, and now when a *Committee*  
 was desired by us, and granted by the late  
*Commission* for a Conference in order to  
 Peace, and some hopeful beginnings of such a  
 great Mercy following thereupon, thus to  
 to proceed without any regard to the same,  
 is very grievous, and surely will hinder the  
 advancement of that Peace and Union so much  
 longed and prayed for, and endeavoured af-  
 ter by the Godly on all hands: I therefore  
 must declare my having no accession to the

ob-

'obstruction of such a great Mercy, and hope;  
 'I shall be free whatever consequences prejudi-  
 'cial to this Church may ensue upon the said  
 'Sentence: Therefore, I protest against the  
 'same: And in the last place I declare my Ad-  
 'herence (as formerly) to this Churches Re-  
 'formation in all it's parts, and Protests against  
 'whatever is in the same offensive to a jealous  
 'God, and justly stumbling to the Godly;  
 'conform to several *Papers* produced to the  
 'worthy *Committee* at *Sanchwair*, craving leave  
 'to extend this my *Protestation* in ample form  
 'afterwards, and in the mean time upon the  
 'whole, I hereby take Instruments for my self  
 'and in name of such Persons as are here Sub-  
 'scribers in name of the People by whom they  
 'are Commissionat, and require this to be Re-  
 'corded *ad futuram rei memoriam* in the Ass.  
 'Books.

*Sic subscrib.*

J. H.

*Commissioners from the People.*

G. M. J. M. J. M. R. M'm. J. G.  
 J. L. G. G. T. M. J. H. W. L. J. T.

Thereafter *April 13. 1705.* The Parochiners  
 of *Orr* declared their firm and faithful Adhe-  
 rence to him as their Minister (notwithstand-  
 ing the foresaid Sentence) in a *Paper* bearing,  
 that they offered him a Call *anno 1680.* (Sub-  
 scribed by the plurality of the People) to Preach  
 the Gospel occasionally amongst them, as his  
 con-

conveniency and safety could allow : And that thereafter *anno* 1686, they gave him another Call more generally Subscribed; And afterward *anno* 1689, legally and unanimously presented to him a Call to settle and abide with them, promising Subjection and Obedience in the Lord, unto him in the Exercise of his Ministry, and that before there was any formal *Presbytery* of *Ministers* at *Dumfries*; which Three several Calls he accepted, taking possession of and Preaching in the Kirk of *Orr* at the desire of the whole Paroch : And that, during the whole Time he had Laboured among them, they had nothing, meriting Deposition to object against him, but that they cheerfully and cordially own him, &c. This Adherence (which we need not insert at full length, because their Protestation underwritten comprehends it) was subscribed by a vast number of hands.

Upon the first of *May*, they Protested against the said *Sentence*, thus,

‘ WE the *Heritors*, *Elders*, and other *Inhabitants* in the Paroch of *Orr*, considering  
 ‘ the *Sentence* of *Deposition* past against our *Minister* *Mr. John Hepburn*, upon the 9 of *April*,  
 ‘ in this current Year 1705. by the *Aff.* of  
 ‘ this *National Church*, do, for the *Glory* of  
 ‘ *GOD*, the *Exoneration* of our *Consciences*,  
 ‘ and for a *Testimony* to *Truth* Judge it our ne-  
 ‘ cessary *Duty* and most *Incumbent* on us, in  
 the

the present Juncture, to enter our *Protestation*  
 against the same ( being so unjust in it self,  
 and most injurious to us ) for the *Reasons* fol-  
 lowing, 1. There being such a near and dear  
 Relation of *Pastor* and *People* betwixt him and  
 us, and that for such a considerable time of 16  
 years specified in his *Lybel*, (which time we own  
 and that we gave him one or two Calls before  
 the late *Revolution* to be our *Minister* ) in our  
 Judgment we ought to have been conveyened  
 before some *Judicatorie* and Seriously enquired  
 at, anent the Doctrine and Conversation of  
 our *Minister*, if in any thing faulty and Culpa-  
 ble, before such a Sentence had past against  
 him, which was not done. 2. By any thing  
 we can learn from either *Lybel* ( which was  
 not Judicially proven ) or Additional *Repre-*  
*sentations* filled with false Aspersions, brought  
 in against him by the *Presbytery* of *Dumfries*  
 and *Kirkcudb.* or by any other whatsoever  
 ( altho there have not been wanting the out-  
 most Stretches of eager indeavours to search  
 out his faults, and many things laid to his  
 Charge he knew not ) there is nothing offered  
 to *Commission* or *Ass.* so Material and Valid;  
 As to Warrant such a Sentence, conform to  
 the Grounds upon which this Church usually  
 founds the same, according to holy Scripture,  
 as *Ignorance*, *Supine-negligence*, *Error* and *Scan-*  
*dalous practices*; all we hear was pretended by  
 the *Mod. rator* of the *Ass.* and contained in the  
*Act* of *Deposition* read by the *Clerk*, were  
 some *Irrregularitys* ( as they were pleased  
 to Express these things which he reckoned his  
 duty

' duty, and which were occasioned by their  
 ' walking contrary to the Rule of GOD's  
 ' Word, and *Acts* of former *Assemblies*, conso-  
 ' nant thereunto ) to which he gave Replys  
 ' in our Judgment, satisfying, or at least such  
 ' as might have someway alayed that heat and  
 ' fervor of Spirit stirred up in so many, so as not  
 ' to have hurried them to this Violent Course,  
 ' they have taken; if the *Irregularities* alleged  
 ' be such as can warrant so heavy a Sentence,  
 ' and deserve so high a Censure as this of *Depo-*  
 ' *sition*, how could the *Aff.* all the several times  
 ' of his Compearance before them, offer to pass  
 ' him upon his present Subjection and joining  
 ' with this Church? And how unaccountable is  
 ' is it that many *Curats*, guilty of far more *Irre-*  
 ' *regularitys*, yea of several *Fundamental Errors*  
 ' in Doctrine, and Scandalous practices, are To-  
 ' lerat, at least Connived at, in the City of *E-*  
 ' *dinburgh*, and in many other places of this  
 ' Kingdom, to the great Grief of the Hearts of  
 ' both Godly *Ministers* and Professors through  
 ' the Nation? Nay, it can be proven, that  
 ' some *Presbyterian Ministers* guilty of sad No-  
 ' tour Scandals are waved, or passed with a  
 ' private Rebuke, or at furthest upon their De-  
 ' mitting their present Charge, while they con-  
 ' tinue preaching else where, what partial deal-  
 ' ing is this, that our Minister forsaide must be  
 ' thus Severely dealt with, when others guilty of  
 ' Grievous Enormities, wicked and Ungodly,  
 ' Men, and Enemies to all *Presbyterian Govern-*  
 ' *ment*, and some who call themselves *Presby-*  
 ' *terians*, yet most Corrupt are let alone or  
 lightly



lightly passed by ; by which it evidently  
 appears, that prejudice ruled in passing this  
 Sentence rather than Conscience. 3. The  
 Commissioners from the *Synods of Dumfries* and  
*Wigtoun*, who evidenced themselves to be par-  
 ties, were permitted to sit in *Ass.* when this  
 Affair was Agitat and not only influenced all  
 the *Members* they could to carry on their  
 Draught but also introduced Mr. *Andrew Came-*  
*ron* (tho' no *Member*, as he himself declared,  
 and had no *Commission* from the *Presb* ) who ap-  
 peared most vigorously and virulently against  
 our Minister by a long winded Discourse,  
 while Mr. *Hepburn* was permitted but once to  
 come *coram* that day the Sentence past, to speak  
 for himself, and so furious was the motion that  
 scarce any *Member* (how Reverend and Judi-  
 cious soever) could be allowed with patience  
 to utter one word in his behalf. 4. The bet-  
 ter part in the *Ass.* were against the foresaid  
 Sentence, whose calmer Minds gave them lei-  
 surè to consider the bad and sad effects it would  
 have : And as for those who voted the same,  
 some of them are guilty of such Defections in  
 the late Times as deserved Deposition according  
 to the *Acts* of former *Assemblies*, which ex-  
 pressly condemn *Ministers* for their reserving  
 and not declaring themselves against the pu-  
 blick and prevalent sins of the times  
 wherein they liv'd : Yea heretofore, si-  
 lence or ambiguous speaking in the publick  
 Cause was judged Censurable ; As also indif-  
 ferency or neutrality therein was reckoned a de-  
 frauding, and a becoming highly guilty of the  
 Blood

' Blood of Souls, in not giving them faithful  
 ' and free warning of the duty and danger of the  
 ' day; others being *young Men* were too much  
 ' influenced by such who visibly appear to be  
 ' possessed with prejudice against our *Minister*,  
 ' and but little acquainted with the valiant  
 ' wrestlings, and couragious contendings of  
 ' Christ's chearful and chosen Champions in for-  
 ' mer Times of the Churches Sufferings, and  
 ' some particular Persons belonging to the Two  
 ' *Synods* foresaid, who acted most briskly in this  
 ' business, are under no good report. And 5.  
 ' All this was done when Mr. *Hepburn* was un-  
 ' der Terms of Peace and accomodation, having  
 ' met with a *Committee of Ministers* at *Sanguhair*  
 ' appointed by the *Commission* for that end; Thus  
 ' to proceed without any regard to the same,  
 ' is very grievous, and surely will hinder the  
 ' advancement of that Peace and Union so  
 ' much longed for, Prayed for, and endeavour-  
 ' ed after by many of the Godly on all hands:  
 ' And if this be the way to redress *Grievances* and  
 ' heal the breaches of the Lord's People, let so-  
 ' ber and serious Men judge: If this course  
 ' prove the best expedient to remove stumbling  
 ' blocks out of the way of those who are already  
 ' so much offended, the event may in short time  
 ' discover, *tell it not in Gath, publish it not in the*  
 ' *streets of Ashkelon* lest *Malignants* and *Papists*  
 ' rejoice that *Presbyterians* have Deposed him who  
 ' was such an Enemy to their accursed ways,  
 ' and destroyed so many Monuments of *Idolatry*.  
 ' We upon these and several other Consider-  
 ' ations, do hereby Protest against the foresaid  
 Sen-

Sentence of *Deposition* past against our *Minister*,  
 and Protest against the *Presbytery* of *Dumfr.*  
 their coming to our Church of *Orr*, in such a  
 precipitant and unbecoming manner to inti-  
 mate the same, and their producing a *Paper* for  
 that effect, tho' rent by a Man not of the *Paroch*,  
 but occasionally present, that it could not be  
 read, for which reason together with others,  
 which makes the thing altogether illegal, being  
 not on a Sabbath-day betwixt Sermons as it  
 should have been when publicly intimate to  
 the Congregation, besides the considerations  
 which *in foro divino* make the foresaid Sentence  
 null, we do not acknowledge our Church Va-  
 cant: As also, we hereby Protest against this  
*Synod*, because of its urgent instigation to and  
 chief concurrence in the said Sentence by the  
*Commissioners* of the several *Presbyteries* therein:  
 And in the last place we declare our firm Ad-  
 berence to this Churches *Reformation* in all its  
 parts; and Protest against all the Defections  
 thereof, summarly contained in the *Paper* of  
*Grievances* presented to the *Committee* at *San-*  
*quhair*, and Ordain this our *Protestation* (crav-  
 ing leave to extend the same afterwards in  
 ample form) given at the Kirk of *Orr* May 1.  
 1705. to be delivered to the *Synod* of *Dum-*  
*fries* sitting in the Kirk thereof, upon the 8 of  
 this Month by our *Commissioners* Nominat for  
 that end, viz. A. M'm. J. M'j. J. T.

Moreover some of us read *Protestations* in au-  
 dience of the Congregations where we respect ve-  
 ly resided; and after reading affixed them to the  
 Church

Church-doors; as a Testimony against *Ministers* their Reading the *Act* anent Mr. *Hepburn's* Deposition before their People: Yea not only we his former Adherents were highly offended, but many others also, both *Ministers* and private Christians, many Godly and Judicious Ministers voted against it, and several did not (as they were enjoined) read the *Act* in their Congregations: Yea it was visible to all; that the Matter was done in such a ferment and rage, as was most unsuitable to any Judicatory, at any time, but especially to an *Ass.* and in such a weighty Matter, which occasioned one of the *Members* gravely to challenge some of his *Brethren* whom he saw transported with passion beyond due bounds. Moreover, how sad was it, that when before he was Deposed, not only was there any appearance of an hopeful Spring-time as to Religion among his Hearers in that bounds, but likewise *Papery* in that Corner was on the decaying hand, through the measures he with the *Session* was directed to fall upon against the professors thereof; whereby in all probability the place ere now would have been freed from them? We say how sad was it, that this Church became instrumental in stopping and crushing both these desirable Works, so that from that to this time Matters have not had so promising an appearance? for by these Sentences of Church and State, and the manifold disturbances, he was thereby exposed unto, *Papists* were encouraged and emboldened, vice fostered, and beginnings of good in others were extinguished and discouraged: Yet this Sentence no ways restrained

Mr.

Mr. *H.* from the Exercise of the Ministry, but upon his return to *Orr*, he preached and performed the other parts of his Ministerial Work as freely, faithfully and assiduously as before; whereat the *Ministers* were more and more offended, as they testified by their Invidious Complaints upon him to the *Commission* in *March*, and thereafter to the *Ass.* in *April* 1706. which, by their *Act*, *April* 9. did referr to it the *Commission* to cause cite him, and to cognosce upon his deportment; which accordingly the *Commission* did by issuing forth a Warrant under their Clerk's hand, for citing him to compear before them upon the Day of *August*, 1706. at which time he being called compeared not, but signified in a Letter to the *Moder.* his excuse, which was sustained by the *Commis.* neither did any of the Witnesses compear save one. The *Commis.* cited him a new to compear before them upon the last Wednesday of *Septemb.*

But to leave this for a little, it will not be amiss to touch at the Incorporating Union of *Scotland* and *England*, which was about that time warmly agitat, and which was still disliked by the Godly in this Land, yea and by the generality of the Inhabitants, as a Treaty that would endanger our whole Civil and Sacred Interests. from the very time that this project was known to be really on foot, Mr. *H.* in his Sermons declared against it as being an open and undenyable breach of *Covenant*, and discovered from time to time the many Evils he discerned to be in it; and likeways not being content with speaking against it in the places where he Preached, he



he with us his Adherents in *South* and *West* Protested in manner following.

*To His Grace, Her Majestie's High Commissioner, and Honourable Estates of Parliament, The Humble Address of a Considerable Body of People in the South and Western Shires.*

*Sheweth,*

**WE** Underscribers being Commissionate and Appointed by many Christian Societies in the South and Western Shires of this Kingdom for the Effect following, considering how much the Union treated of at present, may be of dangerous Consequence to the Civil and Sacred Liberties and Concerns of this Nation; and how it is like, if carryed on, to involve the Nation in much Guilt. While,

1<sup>mo</sup>. We Incorporat with a Nation deeply Guilty of many National Abominations, who have openly Broke and Burnt their Covenant with GOD, and League with Us, entered into in the Year 1643. Are Sworn to the Maintenance of Abjured Prelacy, have their Publick and Establisht Worship horridly corrupted with Superstition and Idolatry; And their Doctrine dreadfully Leavened with *Socinianism* and *Arminianism*, Besides the most Gross and Deeply Lamentable Profaneness that abounds among them.

2d<sup>o</sup>.

2do. We would thereby bind up our Hands from Prosecuting the Ends of our League and Covenant, while Incorporating with them upon Terms quite Prejudicial thereunto, And such as whereby we could not but dishonour our GOD, and bring His Wrath upon us, on this Account; And hence for our parts, the Fear of GOD makes us abhorre any thoughts of thus Imbodying with them, or of any Union whatsoever of that sort, without making this our joint Covenant the Primary and Fundamental Article thereof.

3tio. We can never for our Parts Own or Connive at the Civil Places of Church-Men, and that Bishops should have a Legislative Power, and Authority over us: Yea, We reckon the Title of Spiritual Lords, given to them as Blaphemous, *The Lord CHRIST being the One only LORD in His Own House.* 4to. It is an Extream Grievance to us, to think, That not only the Interest of the Church of *England* should be secured by an Oath of Abjuration, while that of ours is left to the Will and Discretion of the *English in a British Parliament.* But withal, for any thing we see or hear of as yet; Many in this Nation will be obliged to take the said Oath: Which considering the 2d. Act of Parliament, To which it refers, cannot be done, without both Inferring Guilt on our Part, Endangering our Church, and inevitably causing many Jealousies, Heart-burnings, and most grievous Ruptures amongst us.

5to. When we think how the Great GOD, who fixes the Bounds of Peoples Habitations,

has granted to us this Land ; And by a very peculiar Providence has Preserved us as a FREE NATION, these 2000 Years, when many other Nations, Greater and Mightier than We have been Dispersed, and their Memory extinct ; How unaccountable does it appear to us, that we should Destroy our Selves, and make a Voluntary surrender of our *Liberties, Sovereignty, and Independency* ; And that when our GOD has so often interposed by a Marvellous Providence for our Deliverance and Defence, from the Encroachments and Invasions of Forreigners, and Injurious Neighbours ! We should now distrust our PROTECTOR, and chuse *England* for the ground of our Confidence, our Shield and Stay ; Which as we look upon as contrary to GOD's Word. So likewise to our SACRED COVENANTS, Whereby, according thereto, we are bound to maintain the *Privileges of our Parliaments, and Liberties of the Subjects.*

6to. We cannot see what Security we can have for what ever is dear to us, that we need to have secured in case of an *Incorporating Union with England*, save only their bare Promise, who have broken the most Solemn Tyes of Sacred Engagements, and all Bonds of Friendship, Confederacy and Neighbourhood, these Hundred Years bygone, to the extream hurt, & hazard both of our Church and State, and have even still, since ever we came under one Head with them, been in appearance seeking our Ruine.

7mo. For any thing we can see, if this Union should go on, either we behooved to Ruine our Selves by submitting to a Toleration, destructive to our own Government and Discipline; or else to put our Honest Neighbours (some of the Dissenters) in *England*, in hazard of Losing theirs, since it will no doubt be pleaded, that the Dissenters in both Parts of the Nation should be equally dealt with; And yet for us we cannot without Horror think of the Sin, and sinful Consequences of a Toleration here.

8vo. Our Hearts do Tremble to think what bitter Fruits of Faction, Parties, and incurable Breaches the going into this Union may produce, and how easie an Access thro' this and the great Ferment of the Nation it may make for the pretended King *James* the Eight to come to the Throne; Atleast we cannot understand how this Union can put a Bar thereupon, but rather have strong and not groundless Fears of its tending to the contrary. And as to the matter of Rents, and Irritation among these in our Bounds, We are very sure that they who have hitherto complained of the continuance, by Act of Parliament, of so many *Prelatists* in Churches, of the Connivance at others in Meeting-houses, of Incroachments made on Assemblies in their Adjournments and Dissolution; and otherwise also in the matters of Fasts and Oaths; And of the not duly Executing of good Laws against Papists, Quakers, and

other Heretical and Profanely Scandalous Persons, will then have their Grievances greatly encreased, and who knows what may be the Issue thereof.

*Qno.* We cannot see how it can consist with this Union, to endeavour to bring, to condign Punishment Malignants, or Enemies to Reformation, which is plain Duty in it self, and to which we stand Solemnly engaged by our Covenants; Yea, such being readiest to take the Sacramental Test of *England*, are nearest to advancement, and no *Scots-man* can be Advanced in *England* without it, whereas any *English-man* may be in place of Trust in *Scotland*, how opposit soever to our Government.

*Upon all which and many moe such Weighty Reasons, we could offer, and are offered by others, who seek the welfare of the Church, and Kingdom, Tho we solemnly Protest and Profess, that we are not against an Union in the LORD, with England, And such as may be consistent with the Liberty of our Nation, and with our sacred Covenants, and security of our Church; Yet we cannot but also Protest, Likeas hereby we do Protest, against this Union as Moulded in the Printed Articles; Neither do we judge our selves bound thereby, tho' a prevailing Party in Parliament should conclude the same; But will stand by such Noble Patriots, with Life and Fortune, as are for the Maintainance and Defence of the Nations Independency and Freedom, and this Churches just Power, and proper Privilege, conform to our attained Reformation from 1638 to 1649.*

*This*



*This in Name of many Christian Societies  
United into a considerable Body of People,  
in the South and Western Shires of this  
Kingdom, is Subscribed this 12th day of  
November, 1706*

B T

<i>W. Woodburn;</i>	<i>J. Hepburn,</i>
<i>J. Thomson,</i>	<i>G. Mitchel,</i>
<i>W. Lorimer,</i>	<i>W. Harris,</i>
<i>J. Mulican.</i>	<i>J. Millar.</i>

Moreover a great many People in the *South* were so opposite to the Union, that they convened in Martial Order upon the 20 Day of *November 1706*, and burned the Printed Articles, &c. at the Cross of *Dumfries*, and caused Print an account of the same in a *Paper*, called, *The burning of the Articles of the Union*, &c. which the *Parliament* caused be burnt; so deaf were they to all the Cries given by the Inhabitants in their Addresses, which flowed not from disloyalty, but from sad Apprehensions that their ALL was at stake.

But now to return, the *Commiss*: on the last *Wednesday of September* having called Mr. *H.* in the Forenoon, he compeared not, neither any of the Witnesses save one; Hereupon the Affair being delayed till the Afternoon, Mr. *H.* was then again called, and compearing (after reading the *Lybel* with the Execution thereof) was interrogat, if he acknowledged what was Lybelled, or if he was ready to give in Answers thereto. To which he Replied, that  
he

he had never seen the *Lybel*, and therefore craved a Copy thereof, and that he might be allowed a competent time to Answer. The *Commiss.* granted him to *Octob.* 10. and having charged him to obey the Sentence of *Deposition*, did Cite him to compear before them on the fore-said Day.

He being called on the said Tenth of *Octob.* and not compearing, because of Bodily Indisposition (signified in his Letter to the *Moder.*) which was sustained as an Excuse *pro hac vice* by the *Commission*, was injoined as formerly, and peremptorily required to compear before them on the penult *Wednesday* of *March* 1707. The which Day he being called and not compearing, the Matter was delayed till the next day, and being then called, he compeared, and heard the *Commissions* Minutes anent him read, but when required to Answer to the *Lyb.* he told them he was only come to Town that Day, and so desired some more time; The *Commiss.* therefore referred his Affair to the *Ass.* which was soon thereafter to sit: And the *Ass.* referred it back again to the *Commission*, who (*June* 18.) taking his Case to Consideration, called Mr. *H.* and asked if he had his Answers to the *Lyb.* in readiness; he Answered that he knew nothing of the *Commissions* Meeting (having come upon other business) until he came to Town, and so had neither the *Lyb.* nor *Answers* with him, but said he would be content to conferr with the *Ministers* of this Church: Accordingly the *Commiss.* appointed about 10 or 12 *Ministers* and 2 Ruling *Elders*

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to conferr with him. These (June 19.) Reported to the *Commiss.* that they found Mr. H. inclinable to have the Sentence of *Deposition* taken off him, and were hopeful he would come a greater length than formerly for giving the *Commiss.* satisfaction. He being called in, declared that, as he said at the Conference, in regard the Sentence of *Deposition* pronounced against him had done skaith, the taking it off would tend to Edification, and might bring Matters to an Accomodation, and therefore said he would be satisfied (if the *Commiss.* think fit) that they would take off that Sentence, and that he desired to do nothing but what was for the Glory of GOD and good of this Church, as he had done. Being removed, The *Commiss.* finding their Number not frequent for entering on such a weighty case, thought fit to delay it, till the first *Wednesday* of *Aug* next.

*Aug. 7. 1708. post merid.* Mr. H. being called did compear, and after that the *Moderator* had resumed the State of the Affair concerning him, Mr. H. said he was desirous last Meeting that the Sentence of *Deposition* might be taken off him, because he thought it had done more Evil than good, and the taking it off may tend to Edification: And it being Represented, that the People of *Orr* had given in a *Pettition*, which had been read, craving that the said Sentence might be taken off him, he was desired to signify what Encouragement he would give in order to the Answering that *Petition*, and was inquired, if he will engage to walk orderly, in time coming, according to the Principles

( 250 )  
ciples of *Presbyterians*, with a due subjection to Church Judicatories; he Answered, that he would endeavour to carry as he judged most for the Glory of GOD, and Edification of Souls, as he thought he had formerly endeavoured to do: he being removed, the *Commiss.* reasoned on the Affair, and nominate 6 *Ministers* to meet and discourse with him, and bring in their Report as soon as they can. Aug. 8. Their Report being called for, they shewed the *Commiss.* that they had discoursed at great length with Mr. H. and that he had declared to them his desire of being Reponed, which he hoped would tend to Edification of the Church and the satisfaction of the *Commiss.* and to engage them to do this, he had agreed to several *Articles*, which he had desired them to offer to the *Commiss.* in his name, and which he declared he would judicially own before them, and these *Articles* the *Committee* gave in writing as follows.

‘ Mr. *John Hepburn* doth declare, that in case  
‘ it shall please the *Commiss.* of the *Gen. Ass.* to  
‘ take off the Sentence of *Deposition* pronounced  
‘ against him, and to Repone him to his Mi-  
‘ nistry at *Orr*, he shall take upon him the in-  
‘ spection of that People, as his peculiar Charge;  
‘ that he shall to his Power endeavour to heal  
‘ the Breaches and Divisions of this Church,  
‘ and to convince People of the Evil and Dan-  
‘ ger thereof, according to the Scriptures, and  
‘ our Solemn *Covenants*, and that in his visits  
‘ to any of God’s People of his Acquaintance in  
‘ other places, he shall endeavour what in him  
‘ lies



'lyes, to maintain and preserve the Peace and  
 'Unity of this Church according to *Presbyte-*  
 '*rian* Principles, and for this purpose desires  
 'and expects that Grievances, hitherto occasi-  
 'oning distance and difference amongst the  
 'Lord's People, may be duely considered, and  
 'Methods laid down for their Removal, that  
 'all suitable ways may be taken to bring us  
 'back to our *first Husband* by Covenant.

This *Paper* being read and considered by the  
*Commission*, and they having also under their  
 view the present Juncture of Affairs in this  
 Church, after much Reasoning put it to Vote  
 whether they should instantly proceed to con-  
 sider the Affair, or delay it to *November*, and  
 it carried, *Proceed* : And so the Sentence of *De-*  
*position* being read, The *Moder.* Interrogat Mr.  
*H.* if he owned the *Paper* given in by the *Com-*  
*mittee*, and would Engage and stand to what is  
 therein Exprest or not ? Mr. *H.* openly and  
 Judicially declared, in presence of the *Commission*,  
 that he did own the said *Paper*, and will stand  
 to what is therein Exprest, and that he was  
 plain and ingenuous and no ways Ambiguous  
 in what he therein Exprest, and wished there  
 may be no Misunderstanding of him in this  
 Matter. After his being removed a little, he  
 was called in to join in Prayer for direction,  
 and again removed, till the Votes were given ;  
 but seeing the *pros* and *Cons* run equal, so that  
 the Determination depended on the Moderator's  
 casting Vote, who was not willing to give it in  
 such a weighty Business, It was left Undetermin-  
 ed till the next Diet.

Tuesd.



*Tuesd. Aug. 12, 1707.* Mr. *H.*'s Case being Returned, the *Petition* of the Parishioners of Orr ( begging that Mr. *H.* might be Reponed to the Exercise of his Ministry amongst them ) was Read, and the People of that Parish attending at the Door, being called were Interrogate if they had any thing further to add? They Answered that they had no more than what is in their *Petition*: They being removed, the *Commission* having reasoned on the Affair, resolved to put it to an end; and so after Prayer ( wherein Mr. *H.* was called in to join ) and after Mr. *H.* had before his going out, repeated his Resolution to indeavour to Promote the Unity and Peace of the Church of Scotland to the outmost of his power, it was put to a Vote, thus; *Expedient in this Juncture ( upon what is offered ) to take off the Sentence of Deposition presently standing against Mr. John Hepburn, and to Repone him to his Ministry at Orr, Or not?* The Rolls being called, and Votes marked, it carried *Expedient*, by a great plurality of Voices; and therefore the *Commission* actually did take off the said Sentence, and Repone him as afore-said; Mr. *H.* being called in, this was Intimate to him, and the *Modcr.* by Order of the *Commission* signified to him, that seeing the *Commission* had shown so much Tenderness toward him, with an eye to the Glory of GOD, and Peace of this Church, it was expected that he will henceforth walk Orderly, and will have a Tender Regard to the Peace and Unity of the Church; and then did give him the Right hand of Fellowship: Upon all which *John Thomson*

*Thomson* ( one of the Parishiners of *Orr* ) asked and took Instruments in the Clerks hand for himself and in name of the Parish of *Orr* his Constituents ; And did give the *Commission* their hearty thanks for the Favour and kindness shown by them to their *Minister* and them.

Concerning the whole Procedure on both sides, we shall briefly speak a few things.

1. That which moved Mr. *H.* to seek the taking off the *Deposition* ( which he, Judging it to want sufficient Grounds, did not Obey ) was his Friends both *Ministers* and others ( whom he had a single regard unto, tho' differing somewhat from him in Opinion and way ) their earnest desire that he might be Reponed, and their frequent dealing with him for that effect : And likewise the case of the Paroch, which could not, with safety and without Considerable loss, own him as their Minister, or pay the *Teinds* to him, while under the said Sentence ; Together with this, that an Evil Sentence should rather be sought to be abrogated, than suffered to stand to the Sin and Shame of a Church.

2. What Mr. *H.* by word or write condescended to, in order to prevent their passing the Sentence of Deposition, or in order to get the same taken off, is no way inconsistent with what he hath owned and doth own as his Judgment and professed and avowed practice ; viz. That this Church is to be regarded and Reverenced as a Church, and joined with, whereinssoever it can be done without Sin, and that because, 2. There is in it a better and a worse part, to wit, These who are active, and forward in making  
De

Defection from the Cause of Christ, and in complying with Encroachments made on the same, and are otherwise unfaithful also, he reckons the worse part of the *Ministry*; and these who endeavour faithfully to adhere to the Covenanted Work of Reformation, bemoaning and lamenting this Churches Backslidings, and bearing witness against the same, he accounts the better part. Hence 3. He thinks it duty to give the better part all the satisfaction he can, by seeking Union with them in the Lord's way to the utmost of his Power, and by abstaining from whatever may justly offend them, and with Relation and regard to these he must be understood to speak in all his Condescending offers of Union, &c. And whereas he apprehends it his duty to Discountenance and bear Witness against the other sort, for their unfaithfulness; Judging that this is noways subversive of, but conducive to the true Peace and Unity of the Church, and that true Peace and Union in a Church flows, as from purity of Doctrine, Worship, &c. So from a separation of *the precious from the vile*; Unqualified and unfaithful Church-Officers, being (especially when joined with and encouraged) the main *Troublers of Israel*, and not these who testify against them; with an eye to these he must be understood to speak, when he declines a close Conjunction with the *Ministry* promiscuously: So we earnestly desire he may not be Misconstructed by any as having acted or as acting inconsistently with himself in either of these Respects: It is not to be doubted nor doth he or we deny that innumerable failings, and weak-

weaknesses have accompanied him in the practice of what he professeth to be his duty, which cannot be much wondered at by these, who duely consider the Intricacy and difficulties thereof in such a day of Darknes.

3. By this *Sentence* Reponing him, the Sentence of *Deposition* is materially condemned, seeing he made no acknowledgement of the Sinfulness of these things for which chiefly the *Ass.* Deposed him; nor yet promised any other thing than what he had done to the *Ass.* that time they Deposed him, and seeing ensuing *Assemblies* have not disapproved that *Reposuion* nor led any Process against him from that to this time, albeit he hath practised the same way he was wont to do before his *Deposition*: And it is our humble opinion that their Reponing him and ceasing from that Vigorous Severity wherewith they formerly did Prosecute him, is and will be unspeakably more to the Advantage and Honour of this Church, than their persisting and proceeding in it would have been.

During all that time, ( viz. about the space of near 14 years ) wherein he was under Processes before one or other of the *Judicatories* of this Church, he always exercised his Ministry except when under Civil or Physical Restraint, endeavouring to follow the Lord fully according to his Light, and in so doing, we desired always to adhere to and own him, desiring thereby and by other ways suitable, to keep up a Testimony against the Sins of the Time; particularly when this Ensnaring, Confused Oath of *Abjuration* began to be talked of, as which *Ministers* would  
be



be required to swear, Mr. H. (having preached much against it before and of late) went to *Edinb.* with some sent from our General Meeting, and there offered a *Representation* to the *Ass.* (in *May* 1712) of some few things for the Exoneration of our Consciences, concerning the said *Oath*, and many other things. this *Representation* or *Address* was from the *Committee* of *Bills* conveyed unto the *Committee* of *Overtures*; and by them remitted to the *Committee* of *Bills* again; where instead of Redress or regard, Reflections were received; and the said *Paper* not admitted for an hearing into open *Ass.* Only a *Sub Committee* was appointed to conferr with Mr. H. and us, which, after some Reasoning anent the *Address* and *Grievances*, left Matters as they found them; the *Paper* foresaid is as follows; and let the serious *Reader* judge, if it was of such a Dangerous Nature, as that it might not have been at least heard in the *Ass.*

*Unto the Rev. Moderator and Remanent Members of the General Ass. of the Church of Scotland met at Edinburgh May 1. 1712. The humble Representation and Petition of Mr. John Hepburn Minister of the Gospel in the Paroch of Orr; and of the United Societies in the South and West who adhere unto him.*

*Rev. and Hon.*

‘ **W**hen we consider the present aspect of Affairs, we are not without Apprehensions of imminent danger as to our whole Covenanted;



' venanted Work of *Reformation in Doctrine,*  
 ' *Worship, Discipline, and Government,* by rea-  
 ' son of a *Toleration* now passed in both Houses  
 ' of *Parl.* which natively tends to the reviving  
 ' *Episcopacy,* and introducing of the *English Li-*  
 ' *turgy* (tho' it's abundantly notour these never  
 ' got peaceable possession in this Kingdom, since  
 ' the *Reformation* from *Popery*) and to the open-  
 ' ing a door to all *Errors* and *Profanity,* and  
 ' that by the restless endeavours of *Popish E-*  
 ' *missaries* and *Jacobites* under a *French* influ-  
 ' ence, not only to subvert the Establishment of  
 ' Church and State, but to involve us in *Popery*  
 ' *Superstition* and slavery, from which albeit we  
 ' have been wonderfully delivered, yet we  
 ' have it still to regrave that our most excellent  
 ' *Laws,* against the same, have not been duly  
 ' execute, whence this Church hath extremely  
 ' suffered several times, by the Illegal Intrusi-  
 ' ons, Assaults, and Disorders, of many of the  
 ' *Episcopal* Clergy, who are so far from being  
 ' brought unto a right temper by all the ex-  
 ' cessive Lenity that hath been used towards  
 ' them, that on the Contrary, they are embol-  
 ' dened to attempt the very unhinging of the  
 ' present settlement.

' Wherefore, we crave liberty to represent  
 ' to this venerable *Ass.* that we judge it very  
 ' necessary (according to the renowned pra-  
 ' ctice of this Church in like Cases of danger)  
 ' that a more faithful Inquiry be made into the  
 ' Causes of the Lord's Wrath (many ways ap-  
 ' pearing against this Church and Nation) and  
 ' that a more full Enumeration be made of Cause-

' es of Fasting than hath hitherto been ; and  
 ' for this end, that this *Aff.* would appoint a  
 ' *National Fast*, Nominating the Day, and not  
 ' leaving it indefinite, in respect that the *Ma-*  
 ' *gistrate's* Appointing Fasts and Thansgivings,  
 ' without the consent and concurrence of the  
 ' Church, being in a settled State, is an offence  
 ' unto us, and to many of the Godly in the  
 ' Land, and seems to have received too much  
 ' countenance from the *Act.* of the *Aff.* 1710  
 ' thereanent. 2<sup>do</sup>. That the several just Griev-  
 ' ances of the Lord's People be more closely con-  
 ' sidered, in order to a more satisfying Redress  
 ' thereof ; particularly these presented to the  
 ' *Committee at Sanquhair anno* 1705. herewith to  
 ' be produced to testify our hearty willingness  
 ' towards an harmony in the Lord among all  
 ' his Servants and People, notwithstanding the  
 ' distance hitherto kept up, and the discourag-  
 ' ments we have formerly met with ; and that  
 ' for these Ends an amicable conference be ap-  
 ' pointed.

3. ' That the sinful nature of the late In-  
 ' corporating *Union*, and its dismal consequents,  
 ' be more fully discovered in order to it's be-  
 ' ing mourned over, and testified against, and  
 ' what appearances were made against it, by the  
 ' *Commission* be more solemnly approved by this  
 ' *National Church*.

4. ' That a faithful *Testimony* be given by this  
 ' *Aff.* to the *British Parl.* against the *Toleration*  
 ' (now passed) as being contrary to the word of  
 ' GOD, our *Covenants, National and Solemn*  
*League*

League, Acts of Ass. and Parl. Claim of Rights  
and approved Writings of Famous Divines.

5. ' That the *Oath of Abjuration* being now  
' to be imposed on the *Ministers* of this Church,  
' This *Ass.* would interpose their Advice and  
' Authority against their taking it, in respect  
' that the said *Oath* is very dark and intricat,  
' and therefore cannot be sworn in Judgement,  
' and contrair to our Principles, particularly that  
' the *Successors* to our Crown are to be of the  
' Communion of the Church of *England* and  
' Maintainers of *Prelacy*, which we by our  
' *Covenants* are bound to extirpat, and that upon  
' this account many *Ministers* and *Elders* in the  
' *Ass.* 1710. urged for an *Address* to the *Queen*  
' against the foresaid *Oath*, with a view to pre-  
' vent the sad Rents and Confusions, which  
' they foresaw would ensue upon their taking it:  
' yet notwithstanding our dissatisfaction with  
' the said *Oath*, we hereby declare, that our  
' scruples against it proceed not from any Af-  
' fection to a *Popish Pretender*, nor from any  
' disregard of the Civil Government, as esta-  
' blished since the Revolution, as our known  
' Principles sufficiently evince.

6. ' That the People be timeously and faith-  
' fully warned by their respective Ministers  
' throughout the Nation anent the Evils of this  
' *Toleration*, and it's pernicious consequences,  
' such as Confusions, Perjuries, Blood shed, In-  
' testine Commotions, &c. and that they be  
' carefully dissuaded from complying in any  
' manner of way with the *Superstition*, and  
' Will-Worship of the *English Liturgy*.

4. ' Being Informed that the *Bill* for restoring *Patronages* in this Nation is passed, and  
 ' that the *Act* against the observation of *Tule* is  
 ' Repelled (all which, it's palpably manifest,  
 ' have a tendency to the restoring of *Prelacy* in  
 ' this Land) therefore many Friends to the  
 ' work of Reformation being of the Mind, that  
 ' now a fair opportunity is given to endeavour  
 ' the renewing of our *Covenants*, earnestly de-  
 ' sire this Vener. *Ass.* may fall upon proper Me-  
 ' thods for preparing the Nation for this so So-  
 ' lemn a Work and Necessary Duty too long de-  
 ' layed; and that they would do their outmost  
 ' for exciting and influencing others in *England*  
 ' and *Ireland* to do the like, as they were for-  
 ' merly bound with us, that it may appear to  
 ' all, that we are for maintaining, and defend-  
 ' ing of our once attained Reformation, for  
 ' which we have the laudable and imitable ex-  
 ' ample of our worthy Ancestours in the year  
 ' 1638. whom the Lord so signally counte-  
 ' nanced, that the like Innovations had not the  
 ' intended effect, and to which no aversion can  
 ' now be shown (in a consistency with them-  
 ' selves) by these *Synods* of this National Church  
 ' who subscribed their adherence to the Cove-  
 ' nanted Work of Reformation, 1702.

' Lastly, We earnestly crave, that all proper  
 ' Measures may be used for preventing what we  
 ' have so great ground to fear, and that accord-  
 ' ing to the greatness of the Trust reposed in  
 ' you, as faithful Watch-men, ye would take  
 ' care to ward off approaching Ruine, and pre-  
 ' serve the Glory and Liberty of our Church,



so much contended for, and sealed by the  
 Death and Sufferings of so many faithful Fol-  
 lowers and Servants of Christ in this Land in  
 former times: The eyes of not only Friends,  
 but also of Foes, are upon the Judicatories of  
 this Church, to observe the Conduct and Zeal  
 thereof, at such a Juncture. Therefore ye  
 ought to be the more active in contending  
 for the faith and freedom once delivered to  
 the Saints and for transmitting to Posterity  
 this *Reformation* which was once a Pattern to  
 other Churches.

All which, we humbly entreat, may be  
 duly regarded, and not buried in Oblivion, as  
 several other *Papers* of the like nature; else  
 we must judge our selves obliged for the Glo-  
 ry of God, Exoneration of our Consciences,  
 and Discharge of our Duty in our Stations to  
 the present and following Generations, to make  
 this and others more publick. Subscribed  
 in name of these whom we represent, by us,  
*Sic subscribitur,*

*A. M. W. L. J. W. J. H. G. M.*  
*C. W.*

Near the end of *October* 1712. The one half,  
 and more of the *Ministers* Swore the *Oath of*  
*Abjuration*, which Mr. *H.* on all fit occasions  
 declared to be their great Sin, and such a De-  
 fection as that all Conscientious Persons, who  
 discerned the fearful Snares therein wrapped,  
 might justly, yea should discountenance the



*Furors*, in order to make them consider the Evil they had done and Repent, and that they might in their station keep up a constant Testimony against that egregious step of Defection, and not be Partakers of other Men's Sins, &c This faithful warning incensed the *Ministers* against him, so that not being content with what they had done or said against him all alongst, they began in a more imbittered manner to rail on him from Pulpits; pointing at him by Name and Sir-name; others watched him at his *Sermons*, in order to catch something at which they might carp, and of which they might take advantage, particularly when Preaching on a Week-Day in *Tinwald* Paroch (being earnestly invited and called by Honest People, who because of the foresaid Backslidings, refused to join in the Publick Ordinances dispensed by him, who at present Administred them there) he was waited on and watched by Three *Furant Ministers*, Mrs. Robison, *M'murdo*, and *Somervell*, who betwixt the Sermon and Prayer, stood up and challenged him for speaking against the *Furors*, and for saying *they were departed from Christ and had betrayed him* (meaning his Cause) *with a Kiss* (by which he meant their *Declaration*) of this they required proof; to which he Replied that they had not yet answered what was already written against the *Oath*; And he again averred in their Faces what he had said in his Sermon before, tho' he told them it was not then a fit time to debate: They seeing the Hearers rising, and fearing what might follow, went away.

a way, and ere they parted, wrote a *Letter* to him, which all the Three Subscribed, requiring a Conference for debating the Matter, which *Letter* came not to his hand until near a Month after the date thereof, and when received was found only to contain some general things in their own Defence, and a great many Reflections on Mr. *H.* which he upon several Reasons, laid aside thinking it scarcely worthy of a particular Answer, seeing the Contents thereof were but the summ of what is largely discoursed *pro* and *con* in considerably big *Pamphlets*, whereupon some other having had occasion to see the *Letter*, gave the following *Answer* directed to Mr. *Robison* by him to be shewn to the rest.

SIR,

Having seen a *Letter* Subscribed by you, and your two *Jurant* Brethren, Mr. *M'murdo* & Mr. *Somervel*, dated at *Tinwald* Nov. 11. 1712. direct to the *Rev. Mr. John Hepburn* Minister of the Gospel at *Orr*, in which ye lay to his door, a Challenge for Debate, upon an Expression, ye say, he upbraided you with to your Faces Publickly, viz. *departing from CHRIST, and betraying the Son of GOD with a Kiss*; I presume to Inform you, that your *Letter* was not Received by the *Rev. Mr. John Hepburn*, till near a Month after (as would seem) it was written namely upon the 8 of *Decemb.* which day he wrote Express to *Baillie Gilchrist* desiring him as one who had frequent opportunities of your Converse, to signi-

fise

inſiſt to you in his Name, that your *Letter* was received, and that he would in due time, conſider what might be expedient in the caſe. However there being a Report that, upon the delay of his Answer, ye take Advantage publickly to Baffle him, his adherents, and the Common Cauſe, I reckoning my ſelf, with Hundreds moe, Interesteſt, thought it duty, after peruſing your *Letter*, to give you the following Remarks, thereon. I find the main thing in your *Letter* is that ye defend your Swearing the *Oath of Abjuration*, as being duty, whereas ye ſay, he Upbraided you for it, as *departing from Chriſt*, &c. wherefore if it be found that he had ſufficient Grounds ſupporting him in this Charge, your *Letter* is of ſmall Moment; But if otherways I grant it deſerveth a tender regard; ye will perhaps expect that I am about to handle the *Queſtion*, as Controverted between him and you, by way of Diſpute, which I am not reſolved to do. 1. Becauſe it would ſwell this *Miſſive* beyond Juſt Bounds. 2. Becauſe the *Queſtion* is Common on both ſides; and both partys have Proctors indewed with greater Abilites than ye, I ſuppoſe, or (I am ſure) than I can pretend to. 3. Becauſe I find the Caſe well Diſcourſed in ſeveral prints, and I have not ſuch an Itch to writing as *Actum agere*; if your Memory ſerve you, ye may remember the Rev. Mr. *Hepburn* willed you to peruſe and Answer theſe if ye could, and altho I doubt not but ye know them, yet I ſhall give you the Titles of ſome; there are two by way of *Letters*, one called *the Oath of Abjuration conſidered*, dated March

B. 1712. the other named *the Oath of Abjuration* inquired into; of the date *April 29. 1712.* to which ye may add what is laid in the Preface of a Print intituled, *a Survey of the Friendly Conference*, since the date of your *Letter*, there's a fourth which fell into my hands, called, *the Oath of Abjuration Displayed*, dated *November 17. 1712.* several others, some Manuscript, some Printed, may be seen by those who are desirous; I conceive it had been fitter for you to have Answered what is there; than to have challenged Mr. *H.* whose words you know, could not reach so far as *Papers* Published to the view of the World; I find in these ye are particularly and Right clearly Charged with many things inconsistent with our Sacred Covenants, and Subversive of the Reformation attained to in this Land; I shall mention some of these many; ye are said, by your taking the *Oath*, to have 1. Homologated the *Union*. 2dly. Owned and virtually approved the Civil Power of Church-Men, and other Blemishes in the *Parliament* as presently constitute. 3dly. Consented, at least indirectly, to the *Act of Toleration*. 4. Stooped and Submitted to the *Magistrates* Ecclesiastical Commands. 5. Consented to stand on the same Level, and be in some sort Imbodyed with the *Episcopal* Clergy. 6. In the words of the *Oath* many things are found which in the Apprehension of these Writers cannot be justified; I shall name a few only at the time. 1. The *Queens* Supremacy in the word *Dignity*, 2. Frequent and illimited and unnecessary Allegiance to her, three times in this same *Oath*, notwithstanding  
your



your Swearing it about 1703. 3dly. Swearing dark dubious and uncertain Phrases, and yet plainly, &c. Lastly the reference to the second Act by the Particle [ *AS* ] which these Writers prove to be Reduplicative, and if so ye cannot deny, that you are Sworn to the *Provisions* contained in the *Act*, and consequently have Sworn in Favours of *Prelacy*, and against the Covenanted Interest.

Now seeing your action hath such horrid Abominations in it, (as these Judicious Authors allege on Reasons, as yet not solidly refuted) Mr. *H.* had too good ground publickly to say, ye were *Departed from, and had betrayed Christ*, i. e. his Cause and that with a Kiss, whereby I suppose he meant your *Declaration* given in at that time, which will appear to deserve that *Metaphorical* name, to any who shall impartially weigh what the *Author* of the *Oath of Abjuration Displayed*, sayeth, pag. 16. &c. It is not said by him that the *Jurants* had a real intention of doing what he judged on the foresaid Reasons, they have really done: These things just now enumerated, are the Reasons and Grounds whereon Mr. *H.* might Justly, and I am apt to think actually did found the Accusation he then led against you; or at least they are a part of them; and I think unfeignedly, ye will forever underly the same, unless ye can truly take off the strength of the Reasons adduced by the the above referred to Writers, whence it appears that his Treatment of you that day was neither *unaccountable* nor *unworthy*, as ye term it. I come now to give a *Cursor*y review on the rest of your

Letter



Letter, ye say he did his utmost to expose your Persons to the Fury of a mad Populace: I Answer, the contrary was evident to all then present, and ye must acknowledge it, if ye speak the Truth; for ye know very well, he Exhorted the People from doing you the least Harm, and thereby had Influence on them, so that ye escaped without any touch of Violence: If there was any danger, ye Exposed your selves to it, by attempting to marr the Lord's work, which the most hostile Persecutors would scarcely have done, and the Parallel thereof is almost not to be found, where there is any Civil or Ecclesiastick Establishment, except amongst your selves, the present Ministers: Your Terms [ *Fury of a mad Populace* ] are most Uncharitably applyed to People hearing the Gospel, and standing up some way for the Defence of the Dispenser; the like may be said of your Ministry being exposed to contempt, whereof ye complain; the blame hereof lyeth wholly on your selves, according to *Mal. 2. 3, 8, 9.* ye call Mr. H's Preaching against the Oath, by the name and Phrase of *Venting his Splen*, which to me appears dreadful, for Ministers their Faithful reprovng of Sin, proceedeth from the Spirit of GOD; As for the light ye pretend to have had in taking the Oath, it can be no proof, for Persons may put darkness for Light, & e contra, especially when interest comes in to cast the Ballance, and ye know, there is an erring Conscience, as Divines acknowledge: Ye say further that [ ye are fully satisfied in your own minds that ye acted as became Faithful and Conscientious Ministers ] I Answer many

many of the Godly, have not arrived at such a plenary satisfaction in the performance of undoubted duties, as ye here boast of, whereas many of the wicked (as *Saul* 1 *Sam*, 15. the rich Youth *Mat*, 19. 20. and the whore *Prov*. 7. 14.) make big and lofty Professions, even when the Lord seeth them hainously guilty: But let us hear whence that Light proceedeth We were perswaded, say ye, it was designed and is one of the greatest means to preserve the Protestant Religion. To this I say, sure it is ye cannot be perswaded about the designe of it, Intrigues of Statesmen are secret, and some times what they pretend, is contrary to what they intend, for instance, The Tender in *Cromwel's* time; but grant it had been so designed, Protestantism in General is only regarded thereby and under this general many gross Errors, yea, Heresies may be couched, such as the Errors of these in your Catalogue, *Anabaptists*, *Lutherans*, *Arminians*, *Episcopalians*, *Independents*, with *Enthusiasm*, *Antinomianism*, *Familism*, and the rest of the *Sectarian* Tribe. What ye draw from the *Confession* of Faith, *Presbyterian* and *Revolution* principles maketh far more for Mr *H.* than for you, and I cannot but wonder, how ye have the Confidence to say that it is one of the greatest means under GOD for preserving the Protestant Religion; for if it be Sinful (whereof before) it is not a mean of GOD's Institution; and even altho no Poison were in the Pot, yet do ye not think that the Revival and Renovation of the *Sol: League and Covenant*, through the three Nations, would be a greater and a better mean for that good end,

according to the mind of the Venerable *Ass.* 1644. signified in their *Latine Letters* to the Reformed Churches in the *Low Countries*? Ye add, *we were convinced it was lawful, and enjoined by lawful Authority.* For Answer to this, see before, and in the *Pamphlets* against the *Oath*, ye may also if ye please, read what *Pareus* hath *Explicat. Catechet. Pag. 564. 565.* ye allege *Mr. H.* gave neither Scripture nor Reason, when he accused you of departing from Christ, and therefore call it a *Calumnious Assertion*, this to be false the Hearers can yet testify, for besides that the Text he insisted on *Job; 6. 67.* led him straight on it, ye may remember he gave several of the formentioned Reasons that day to support his Assertion, ye lead in the *Ass. Commission*, and *Synods* to speak in your behalf, which ye say, have declared that there is no difference of Principle betwixt the takers and Refusers, for an Answer I refer you to the fourth § of the 31. Chap. of the *Confession of Faith*; where these are denied to be any Rule of Faith or practice. As to what ye say *Mr. H.* himself did own in Conference with *Mr. Cameron* on the head: When *Mr. H.* was asked whether he had said so or not, he denied that he did remember any such thing; and so before ye can draw any Inference therefrom, ye \* would see to have it fully proven; but tho he had so said, his constant practice with relation to that *Question* and case of

\* One was sent likewise to *Mr. Cameron* to enquire about that expression, and reports that *Mr. Cameron* says, he remembers not that *Mr. H.* said it was no ground of Separation

tion, but owns that he himself said What is said on Mr. Hepburn his Name, this Mr. Cam. told likewise to a Minister of the Presbytery of Kirkcudbright.

Should withdraw from the *Jurants*, according to 2 *Thes.* 3. 6. 1 *Tim.* 5. 22. *Eph.* 5. 11. *Prov.* 24. 21. and 19. 27. and many other Scriptures: and if it be a Sin for such to join with the *Jurants* (as these Scriptures alleged and others seem to manifest) it would not be for the Honour of CHRIST's Interest, and of the holy Profession of his Truths to join together, as ye say it would, but on the contrary I cannot keep my self from thinking that this much applauded Conjunction would be more to the Discredit of CHRIST's Cause than I shall stay now to Explain, ye say the Methods Mr. H. taketh, advance the designs of *Papists* and *Jacobites* more than he is aware of; I Answer for him, ye did well to add, *than he is aware of*, if any Trust can be given to external Evidences he hath shown, and continues to show a singular Indignation at that Hellish Crew; Witness his Preaching against them, Praying for their Extirpation, and Destroying Idolatrous Monuments, and the soppish Trash of the *Papists* and causing themselves be brought to the Session, whereby in all probability the Paroch of Orr, would have been emptied of all of that Profession within a short time, had it not been



been that the Ministry of this Church, by their Citations, Procceses, and Sentences, did so weaken his hand, that he could never reach them as he was in a fair way to have done formerly. I cannot then understand, what these Methods, ye mean, are, or how any methods he taketh do advance the interest of *Papists* and *Jacobites*: I think let you stretch your wits to the outmost, ye shall not instruct any methods, taken by him, which in themselves do so, whatever may fall out *per accidens* cannot be his fault, if he be at required duty; The best of Actions have been the occasion of Evil accidentally; CHRIST's preaching was the Sinless Occasion of many professed Disciples their leaving him, *Joh. 6. 65. 66.* So that this, I am Confident, is a most Injurious Calumnies, the guilt whereof lyeth at your door: Innocency and a good Conscience may be to him a Coat of Fence, and as the *Poet* speaks, *muris abeneis*, a Wall of Brass against this thrust, and many worse, which ye with your Brethren Indeaour to give him behind his back; for it is reported that ye, *Sir*, have called him as bad, if not worse than a *Curat*; and your Brother Mr. *Danlop*, is said to have called him the *Jacobites Trumpeter*, and the much Famed Mr. *Will. Veitch* ( as is certainly reported ) out of the Pulpit lately unbosomed himself anent Mr. *H.* and his *Ministry* in such a way as might cause any tender Christian shiver to hear: Declaming from *Joh. 10. 2, 8. &c.* he (as is constantly noised in Burgh and Landward) said upon the Matter, that Mr. *H.* was not a Minister of CHRIST, with a Number of Rail;



Railling and Passionat Reflections; whereby it  
 would appear, that this Old Man, through Dot-  
 tage or something worse, hath Condemned not  
 only the *Rev. Mr. H.* but the *Aff.* of this Church;  
 who, except when he was under their *Act* of  
*Deposition* looked always on him as a *Minister*;  
 and the *Commission*, who Reponed him, and  
 even the *Presbytery* of *Dumfries*, whereof for a  
 time he was a Constituent Member: Yea he  
 hath Condemned himself, for he offered to *Mr.*  
*H.* that, if he would accept, he would receive  
 him to be his Colleague in *Dumfries*. I hear  
 likewise that he hath said, that he never knew  
 that *Mr. H.* was made a mean of converting any  
 Soul to CHRIST, adding that he had indeed a  
 way of *Couping Folk*, meaning these Persons who,  
 under *Mr. H's* Ministry, were so affected with  
 the Word, through the powerful Operation of  
 the Spirit of GOD, that some of them were  
 made to cry out, as these in *Acts* 2. 37. And o-  
 thers struck into a Swoon; by all which it  
 would seem, the Man hath cast off the dread of  
 the *Majesty* of GOD, when he is so bold and  
 daring, as to Blaspheme the workings of the  
 Eternal Spirit on the Souls of Sinners; whether  
 it was a saving or common work, I shall not de-  
 termine, yet no doubt the holy Spirit was the  
 worker; and however, some I fear have fallen  
 asleep, and quenched the Spirit, or some per-  
 haps, with *Felix*, after trembling, have warded  
 by the light, and shifted it off till a more pre-  
 tendedly convenient time, yet in the Judgment  
 of Charity, many then got the Immortal seed  
 sown in their Souls, and were Translated from  
 the

the Power of Darkness into the Kingdom of CHRIST, some departed out of this Life, others yet alive: What height this Man's Sin in such Unchristian Expressions amounteth to, I am not Capable to tell. In such a time when the Devil is come down with Power and great Wrath, drawing *Stars with his Tail after him*, and making them yeild their Tongues to be his Tools, what can the Righteous either *Ministers* or others do, but *look to God in his holy Temple*, committing his own and their Cause to him, that he may plead it, crying with *David Psal. 31. 18. Let the lying lips be put to silence, &c.* and by Faith flying to, and confiding in him, who hath promised, *ibid. verse 20. To hide them that are his in the secret of his presence from the pride of Men, and to keep them secretly in a pavilion from the strife of Tongues*, referring all to the great judge of quick and dead, who will make all reckon for their hard Speeches, *Jude verse 15.* As for Mr. H. I believe he desires to follow Scripture Directions and Precepts, whereby we are commanded to *bless them that curse us, to pray for them that despitefully use us*: It's an old and good saying *preces & lachryme sunt arma Ecclesie*, other protection Godly *Ministers* and Professors have often been denuded of, and it would seem ye and your *fratres fraterrimi* think ye have got the advantage of the Hill above the the *Non-jurants* this way, and so resolve to improve it, by throwing upon them *tota plaustra* whole Cart-loads of Reproaches in the first place, and who knows what next? For your new Qualification Entitles you to a Privilege

vilege (whether ill or well acquired will ere  
 long appear) which the *Non jurants*, not being  
 so qualified, must sustain the want of, *viz.*  
 benefite of Law. As to your renewed offer of  
 debating with Mr. *H.* I leave it to his free-  
 dom, whether he will embrace it or not, and  
 so must you; but I think it is neither necessary  
 nor altogether safe for him to obtemper your  
 desire in this Matter: Not necessary, because  
 ye have not Answered the foresaid *Papers*, and  
 further he can hardly conceive that ye have  
 made this offer out of a single desire of finding  
 light (leing ye have adventured to Swear the  
*Oath* over the Belly of all previous debating) but  
 rather for litigation, and if possible, en-  
 trapping others, neither in my opinion, is it  
 safe for any honest *Non jurant* to frequent your  
 Company, or enter the Lists of Debate with  
 you, because as was hinted, he is deprived of  
 the benefit of Law and lyable to severe punish-  
 ments and mulcts by the *Act* of *Parl.* so that if,  
 in reasoning, he shall express any thing ungrate-  
 ful to your ears ye have no more to do but  
 press the Inferiour Judges to execute the Law  
 on him: and further ye are Solemnly Sworn  
 to *disclose all Treasons*, &c. to the *Q.* and Her  
*Successors*, and Mr. *H.* cannot be thought to  
 know every thing, the Law maketh Treason  
 so well as you, who are obliged to make it your  
 business to acquaint your selves herein,  
 that ye may be in capacity to perform what ye  
 have promised on Oath; therefore it is very  
 unsafe for him to debate with you *coram* or  
 write at a distance, lest haply he should,

with-

without any intention, fall into the number of these whom ye have Sworn to delate; especially considering how the *Presbytery* of *Dumfries* treated him about the year 1696, when he had far less ground to fear any such thing than now he hath: These are some of the Reasons why he may reject your offer, and yet not be justly charged with an *Anti-Scriptural, and unchristian practice* as ye seem to infer upon his refusal, and also upon these Reasons, I suppose he hath not, nor perhaps will write an Answer to your Letter; to which I may add the unpleasantness of the Theme, hopelessness of Success and his Assiduity in his Master's Work, from which I presume he is most unwilling to be diverted by Matters of this sort, especially seeing many Learned Writers have said much of what he by Word or Writ would have Communicat to you: This is all the satisfaction I can give you (which I think may serve) anent his silence. Ye say Mr. H. took the *Oath of Supremacy* in *England*, which is false, for it was the *Oath of Allegiance*; and this he told to several of the *Presbytery* of *Dumfries*, so that ye either are not, or need not be ignorant thereof; and seeing, as the Authors forecited evince, your *Oath* is both an *Oath of Allegiance* and *Supremacy*; I could heartily wish ye might be made to see the evil thereof, and declare your sorrow therefore in as satisfying a way to the offended, as the Lord helped Mr. H. to do on *Fast-Days*, and other publick occasions. ye accuse him of *Anti-Scriptural* and *unchristian Practices*, whereof, ye say, he hath of a long time been guilty; it is



Answered, if these be only such as are contained in *Libels* led against him before the *Gen. Ass.* no practices of such a nature were ever proven before that Judicatory, witness the *Act* of the *Commission* Reponing him *anno* 1707, not rescinded by ensuing *Assemblies*, neither hath the Church from that to this time proessed him for any Antiscriptural and unchristian Practices: As for these two ye condescend on, *viz. his Intruding into other Mens Congregations, and neither taking, nor giving the Sacrament of the Lord's Supper*; It is Answered the plain reason of the first is, many People in sundry Shires being justly offended at the Defections of their placed *Ministers*, & standing at a distance, or having withdrawn from them, and so wanting the benefite of Christ's Ordinances in that way they can with a clear Conscience partake of them, did earnestly invite him, as they yet continue to do, to break the Bread of Life amongst them, and so Minister to their necessity; which their Invitation, I see not how he can justly reject, seing their *Greivances* were never removed by the Church, and seing the Lord's Servants are bound to serve his People in what ever part of his Vineyard they be, when their Need is so great and their Call so earnest. And until ye prove this to be an Antiscriptural and Unchristian Practice, ye must allow me to say ye accuse him falsely, for as I take it, all Church Order is for the *edifying of the body of Christ*: Moreover I referr it to the judicious and Godly, whether his way with these People (withdrawing from their placed



*Ministers* for weighty Reasons) be Antiscriptural and Unchristian or not; in his Sermons he deals most freely and faithfully with them, telling them that seeing they profess to be offended at the Defections of the Church, they should be *of another Spirit* and practice than these they stand at a distance from, and orders them to have Weekly *Meetings* amongst themselves for Prayer and Christian Converse, and to be exercised in Fasting and Prayer alone and together: accordingly for ordinary a Fast-Day through their *Meetings* every quarter of Year is observed by them; and as soon as any of them are certainly known to be flagitious, they are discountenanced, and if obstinate are wholly withdrawn from. The Reasons of the second are, in so far as I have access to know. 1. His not being fully joined with any of the Ministry of this Church, for Reasons given in to the Judicatories thereof, maketh his case solitary, and Circumstances singular. 2. The Lamentable, and too general Profanation of that Holy Ordinance by too promiscuous Admission, maketh him fear, lest he being alone should mismanage it also: Hence considering what might be most for the Glory of God and Edification of Souls, and conceiving that the Celebration of it by him in his solitary Case might not conduce to these great Ends, he choosed to delay from time to time, waiting to see what Relief the Lord in His Providence would offer, rather than be guilty of wronging God's Glory, and marring the Edification of Souls; which he knew would fall out, if he

should admit any whom he ought not to admit; or seclude any whom he ought not to have secluded, for surely this Ordinance is Poyson to all unregenerate Persons; several other Reasons, I doubt not, he can give, if called to it.

Ye call this an *Antiscriptural and Unchristian Practice* (ye should have termed it an *Omission* rather than a *Practice*) but as in the other, so in this I desiderat your proof; ye would have had some ground for so saying, if ye could prove that he maintains any Error concerning this Sacrament, repugnant to Scripture and Christianity, but seing he is of the same Judgement, with what is in our *Confession of Faith and Catechisms* anent it, ye have no ground thus to Charge him; I have heard him say, it would be the rejoyceing of his Soul to see and have that Ordinance Celebrated in the Lord's way, and that it might be, the Lord would pity him some way, so as to grant him his desire before he leave this World; but if not, the Lord knoweth his forbearing to Administer it, flowed not from any disregard to that Heavenly Ordinance: I know the *Apostle* says as often as ye Eat, &c. but leaveth it undetermined how often: And giveth a Rule, *let all things be done to edifying*, and tells us that *all things which are lawful edify not*, 1 Cor. 10. 23. The *Directory for Worship* hath these words [ *The Supper of the Lord is frequently to be celebrated, but how often may be considered by the Minister and Church Governours of each Congregation as they shall find most convenient for the Comfort and Edification of the People committed to their*

*their Charge*] The Learned Mr. *Tho. Blake* on the *Sacr: pag. 299.* hath a Rule anent the necessity of the Sacraments, which is as follows,  
 ‘ As the Passover in *Israel*, both in the Wilderness  
 ‘ and the Land of *Canaan*, was sometimes discontinued, and not in the time prescribed observed, by reason (*N. B.*) of the Churches disorder, and present unpreparedness of the People,  
 ‘ so likewise it may haply sometimes fall out,  
 ‘ on like occasion, to be thought needful for a  
 ‘ time to delay the Lord’s Supper: And as  
 ‘ he observes *pag. 301.* We read of no more  
 ‘ Passovers than one that was kept by *Joshua*;  
 ‘ *Josiah* began to reform *Judah* in the 12 year  
 ‘ of his Reign, but it was the 18 ere he could  
 ‘ reach a Passover, so (*sayeth he*) may also the  
 ‘ Ministers of Christ see like occasions of delay  
 ‘ of Administration of the Lord’s Supper, and  
 ‘ (*sayeth he further*) there is advantage on their  
 ‘ part (*viz. of the Ministers*) seeing there was a  
 ‘ prescript time in the Law for the Observation of the one, but no limited time in the  
 ‘ Gospel for the Administration of the other.  
 Thus he,

A Godly Minister in the North of Scotland (as I am credibly informed) had Administred this Sacrament once only during his Ministry, and at his Death, it was the only thing that troubled him; By all which neither Mr. *H.* nor I plead against that Lovely and Glorious Ordinance, nor the frequent Celebration thereof, if right otherwise. Ye say [*this is not to be paralleled in the Christian Church, Ancient or Modern*] I Answer all the History ye are Masters of,

of, will not enable you to make this good. The heap of *Setts*, which here ye roll together to shut up your *Letter* withal, *Popish*, *Protestant*, *Episcopal*, *Presbyterian*, *Independent*, *Anabaptist*, *Arminian*, *Lutheran* seemeth to be the product of prejudiced and disordered Minds; labouring to exaggerat Matters, so as to render Mr. *H.* odious, and will appear to unbyassed Persons to be only done in observance of, and compliance with the *Matchiavellian* Maxim *Calumniare fortiter aliquid adhærebit.*

Thus, *Sir*, ye see I have gone through the most material Things I could observe in your *Letter*; if Mr. *H.* write not, I hope ye will sustain the abovementioned Reasons for an Apology, and I humbly conceive, if ye have been single in desiring a Conference with him for knowing his *Arguments*, and not for catching advantage against himself, the present Answer may supply together with the *Pamphlets* therein recommended.

I have said nothing to my knowledge that can be justly irritating; if ye shall think otherwise, I desire ye may consider *Prov.* 27. 6. and 28. 23. I wish you to consider what ye have done; Fig-leaves of *Arguments* and words may cover some part of nakedness, for a time, from the Eyes of flesh, but cannot hide from him that *searcheth the heart and tryeth the Reins*, to give every man according to his ways, and according to the fruit of of his doings. *Jer.* 17. 10. and when he comes to discover, it will be hard to cover, ye may read *Jer.* 2. throughout, especially the last five verses, I am ready to

to think Mr. H. will not divert himself from the Duties of his function, by answering your *Letters*, if ye shall take a purpose of writing any more, but intends patiently to bear, and wait the Issue.

Sir, *Show this Answer to your Bretheren who joined with you in subscribing the Letter; I have directed it first to your hand, because ye were the chief Speaker that day ye mention in the beginning of your Letter, and because ye have Subscribed before the other two. I add no more at present, but that I am*

Philalethes.

Jan. 10. 1713.

Upon Receipt of this *Answer*, one of the said Three *Jurants* ( Mr. M'murdo, as is Credibly informed ) in a Postscript of a most bitter and Railing *Pamphlet*, written as an Answer to the *Oath of Abjuration Displayed*, breaks forth in a Bedlam-like manner upon the above inserted Answer to their *Letter*, alledging that the *Author* of it, tho pretending to be of Mr. H's party yet may be a *Jesuit Priest* for any thing he knows, only ( *says he* ) he wants wit, and that the *Letter* it self is stuffed with *Forgeries*, *Impertinences*, and nonsense. Now what can we or any make of this? Who can hinder this Man or any of his Temper; to Brawl and Scold? It is observable, that since the *Ministers* took this *Oath*, many of them, as if some Spirit had entered them there with, speak wit, and Act with



an Impudent Acrimonie and unparalleled Confidence, they never bewrayed before, thinking, it's like, thus to Brag, and Banter People out of their Duty, and with big swelling words to cover & hide the Evils they have done as one sayeth *mendacium mendacio tegendum est ne perpluat*, one lie must be cloaked with another to keep out Rain: But we are well nigh perswaded, the more they labour to Cover and Cloak what Evil they have done in this way, the more will the Lord discover them to be what indeed they are, by plucking off *viz.* ards from their Faces, He that Covereth his Sins shall not prosper *Prov. 28. 13.* But seeing he advances nothing to prove the *Letter* and the *Author* thereof to be such as he alledges, we need say no more but deny what he says, till he Demonstrate the Truth of it; and we submit the *Letter* it self to the judicious Reader's candid Censure. Some two or three things in the said Postscript we shall here Obviate, which with some, but we hope with few, may have that Influence as to make them mistake Mr. *H.*'s Conduct in Opposition to the Oath.

He says that Mr. *H.* read the *Oath Displayed* from the Pulpit to his Hearers, which is false for that which gave the rise unto what he here writes, was long before the *Oath Displayed* came to Mr. *H.*'s hand; He indeed caused that *Paper* against the Oath, which is Intituled, *the Oath of Abjuration Considered*, be read not wholly, but some pertinent and Convincing Passages thereof, upon a week day when he had desired the *Parishiners* to wait a little after Sermon, having some publick Affairs relating to the Paroch to conferr with them about; So that this *Pamphletter* Re-  
pres-

presents the Matter Falsely, and Disingenuously, whereof I grant Sycophantick Talebearers have perhaps been the occasion through their wrong Information.

As to that account he gives of Mr. *H.*'s Treatment, of the *Paper* called the *Oath of Abjuration no Ground of Separation* : where he says that Mr. *H.* hath not from Scripture or Reason disproved any one particular in it : We can make the contrary appear, and can testify that we have heard him solidly refuting several particulars in it both in his own Congregation, and else where ; particularly when Preaching at *Lochrutton*, and can appeal to the Consciences of unprejudiced Judicious Hearers, whether the matter was as this *Author* or we Represent. As for that Story of the Treatment, he gave a Pious, Sober, and Judicious Young-Man ( These Epithets are given him by this *Author*, whose Commendatory Attestations no Man need lay much Stress upon ) who ( as our *Author* tells ) went to require Proof of what Mr. *H.* asserted in his Sermon ; We only say these things. 1. That young Man gave little proof of his Piety, Sobriety, and good Judgment, When he being but a privat Person ( for what we know ) rushed through the Multitude to fall upon Mr. *H.* immediately after he came forth of the Tent : it had been more convenient and decent to have gone to him afterwards when alone, and Reasoned the Matter there, when his leisure, Disposition of Body and Minde, and Disintanglement from outward Incumbrances might have made their Conversation and Reasoning more Sedate, and Pleasant than it could have been

been, amidst a Croud of People, and when Mr. *H.* had immediately before been Labouring in his Masters Publick Work. 2. Mr. *H.* not thinking on any Challenge of this Nature, and being Conscious to himself that he had been preaching the Truths of GOD, was surpris'd at this Man's Rash and sudden onset, and therefore gave him a Repri-mand, as one who had come thither not for Edification, but on some bad design; what Mr. *H.*'s words to him were, we do not distinctly mind; some alledge he said *the Devil had sent him on some Evil design*, but tho he had so said, he had too good Ground for it. 3. That Man had no great Cause to complain, seeing another young Man offer'd to him to Reason upon the point, and actually so did, whose defences of what Mr. *H.* had said in his Sermon, the other could not enervat. 4. It would appear that the *fore said young Man* was not so much seeking Right singly as intending to put an affront on Mr. *H.* before the People, for he came not to him afterwards as he readily would, if he had singly been seeking satisfaction about what Mr. *H.* spoke in his Sermon.

Another thing the *Author* of the Postscript charges Mr. *H.* with, is that he owned the taking of the *Oath* to be no ground of separation and now denies that ever he did so: And the *Author* nevertheless offers to prove it on Mr. *H.* by Three witnesses of as much integrity and Sense as Mr. *H.* himself. All we shall say to this is, 1. None who knew Mr. *H.*'s Judgment and way for near these 20 Years ( and that avowed be-  
fore

fore Judicatories of both Church and State will easily believe this Story. 2. Mr H. denys the Truth of it, and says, he remembers no such thing. 3. Mr. *Cameron* ( with whom M. H. was conversing when they alledge he uttered these words, and who is to be as much credited as this *Author*, or any, yea all of his Witnesses ) down right denies that Mr. H. owned that the Oath was no ground of Separation; Mr. *Cameron* indeed acknowledges that he Effayed to convince him that the taking of the Oath was not sufficient ground of separating, but denys that Mr. H. assented to it. So let this *Author* and his Witnesses look that they have not spread abroad a Lie on Mr. H. if they have been mistaken, ( as indeed wrong hearing makes wrong Repeating ) it were their best to pass from it; but if they have done it Maliciously and wickedly, and resolve to continue asserting such an untruth, To their own Peril be it.

As for his other Reflections on, and Railing against Mr. H. such as the Terming him *an Incendiary, an hot, Unreasonable and Unpeaceable Man, and one who Promotes Falshood and Confusion, &c.* We pass them as unworthy of any Answer, from such as are unwilling to give Railing for Railing; we wish the Lord may grant Repentance for, and Remission of hard and Ungodly Speeches.

Besides these Difficulties which Mr. H. and we had to wrestle with, there were several, who professing to be grieved at the things We Complaind of, did either join with him and us for a time

a time, or had Conferences with us in order thereto; particularly one Mr. *Mhendrie*, for some little time, preached amongst us in Mr. *H.*'s absence about 1698, but upon some frivolous Grounds & chiefly (we are apt to think) out of fear of wanting sufficient outward sustenance, went off and returned not again. Thereafter one Mr. *James Farquhair*, once Minister at Tyrie, preached some few days amongst us and sometimes with Mr. *H.* in whom Mr. *H.* and we had some Complacency, until we found that he had altered his Principles about the Government, External Form and Privileges of the visible Church, by making defection to the *Independent* way, which when Mr. *H.* and We knew, We deserted him, and gave him no more Encouragement, and so he betook himself to another Shore: this was about the year 1707. We were some what discouraged at his turning aside, but were comforted with this, that the Godly in almost every Age of the Church have had Tryal of the like Disappointments.

We had also Conferences frequently with the other party mentioned in the Introduction, viz. These who now adhere to and join with Mr. *Millan* and Mr. *M'neil*, but could not Accord with them, because of their disowning totally both the present Church and State, as Constituted since the Revolution, which Mr. *H.* and we his Adherents could not find freedom to do, and because we could not, Mr. *M'm.* and his Adherents refused to Unite with us, as is evident many ways, but especially by their Declaration emitted



ted at *Sanguhair* 1692. in *August*, which is now printed in the second Edition of the *Informatory Vindication*: But although near the end of the foresaid Declaration they had vented themselves most bitterly, and we must say, falsely against Mr. *H.* and these who joined with him ( for they will not, we think, deny that they meant him and them when they say. *And finally we desire all Persons of whatsoever new party, they be Ministers or other, &c.* ) Yet knowing that we had sufficient Reasons for our way, in Opposition to that of the other Party as did appear at every Conference, we patiently bare these Extravagant Expressions ( as which weaken and not Strengthen any Cause ) and desisted not from pursuing Peace in the Lord's way, as with the present Church on the one hand, so with this People on the other, thinking always that in this Dispersion there were Godly on all hands, & among each of the three parties, and seeing each of these partys professeth an adherence to the ancient Standards of this Church's Reformation. *viz. The Confession of Faith, the Catechisms, Covenants, &c.* We thought there was no Ground to Desist from seeking Union and Peace in the Lord's way, this being a duty much pressed in Scripture, *Psal: 34. 14. Heb. 12. 14. &c.* And we suppose Mr. *M<sup>m</sup>.* and that party will confess that we have not been wanting altogether in the performance thereof, and how much we have sought Peace with this present Church, in a way Consistent with the Truths and Cause of Christ will appear by what is contained in this present Essay.

There

There were also many Conferences betwixt us and several *Ministers* in *Galloway* and *Nithsdale*, viz. Mrs. J. R. J. M. W. T. in the *Presbytery* of *Kirkcudbright* who gave in *Grievances* to, and for a time withdrew from the said *Presbytery*, and Mrs. J. R. and J. M. in *Nithsdale* in the *Synod* of *Dumfries*; as also some in more Remote parts of the Land, such as Mrs. J. H. G. M. all which professed to be offended with many Courses taken by this present Church; There were Proposals for, and about Uniting, but it failed of the desired Issue, and Conferences ceased, through these *Ministers* their turning back where they were, till of late that some of these above named, with a few others such as, Mr. J. G. Mr. T. H. Mr. T. being Gravelled with several late Actings of the *British* Parliament against our Religion and Liberties, and especially being greatly offended at *Ministers* their Swearing the *Oath of Abjuration*, have, for some time, kept Correspondent meetings with Mr. Hep: and us in a more close manner than formerly;

Hence it appears how willing He and We are to join with any of the *Ministry* who set forth to display a Banner Faithfully for Truth, As is further manifest by our *Letter* from *Sanguhair*, sent with two of our Number to the Meeting of *Non-Jurants*, convened at *Edinburgh*, a Copy whereof we shall insert, that all, both *Ministers* and others, may see how gladly we would entertain any of the present *Ministry* whom the Lord shall stir up to Witness Valiantly for him, and to Notifie the Terms where

whereupon we offer Agreement and Union with the honest *non-Jurant* Ministers; and hereby we heartily and humbly invite them to consider, whether or not the Terms be not equal and Just, and likewise earnestly beseech such of them, as the Lord hath made resolute, to *Resist unto Blood* (through divine Assistance) in *striving against the Sins* of our time; we say, we beseech such to come forth and supply the necessity of us, and other poor People Starving for Lack of the Faithful and Free Dispensation of the Ordinances of CHRIST JESUS; and if they so do, we resolve through Grace to embrace them in Love and Reverence: The Letter is as follows.

*Direct on the Back, To the Reverend  
non-Jurant Ministers convened for  
Conference at Edinburgh.*

*Right Reverend,*

We a certain Number of these who, at present, withdraw and have for several years by past withdrawn from the Publick Ordinances Administred in the Paroches where we respectively reside; being met together in a general Correspondence according to our Custom, and hearing that ye (the *Ministers* who have refused this lately Imposed Oath) are to meet at this time, thought it our duty to Address ourselves to you; and this we do with more freedom

dom and Expectation than formerly, because it hath pleased the Lord ( for which we desire to bless him ) to keep you back from going on with others in this late Defection, which to our view, and in the apprehension of Thousands besides us, is Head and Shoulders above former Sinful Compliances since the *Revolution*; and as formerly we have waited and watched for opportunitys both to plead with our Mother, as we are Commanded, and to seek Peace and Union in the Lords way with the *Ministry* of this Church, so we cannot but embrace this opportunity as a proper Season of performing these Duties, and if the *set time to favour our Zion* be come, we have ground to hope that Differences betwixt you and us ( an insignificant handful of poor offended People ) may through the Lord's grace be at length amicably composed, and in these hopes we may be a little farther Supported by considering that your meeting is free from the *Jurants*, whom we always found our greatest Adversaries, at least generally, when we pressed for the Redress of our *Grievances*.

But because Peace, Union, and Communion with Men of whatsoever Station is only Comely and desireable in so far as the Glory and Truths of GOD are hereby Advanced, sought after, and maintained: We desire Peace and Union with you only in that way, and therefore crave Liberty to lay before your Wisdoms, a few things as our Sentiments, which we conceive, if rightly Pondered may have a tendency to heal our Breaches, which now are wide like the Sea: This we do not to impose upon you, or to take  
more

more upon us than is meet, but only to Represent somethings without the due consideration of, and regard unto which we expect no healing of our Rents in an honest way ; and further upon no other Terms can we seek after, or offer Union according to our present Light, yet willing to be Rectified by you, wherein ye shall convince us of Mistakes by the Unerring Balance of the Sanctuary, the *holy Scriptures*.

I. It is our Judgement that the *Ministry* of this present Church is guilty in that they have so much disregarded the *Grievances* of poor stumbled and offended People, both us and others ; and therefore, we think, if ye design to appear faithfully for Christ his Cause, and the good of His People, ye should endeavour to hear and regard the Complaints made by them, seeing it is most conducive to the Success of the Gospel, and the Edification of the Souls of Hearers, that their Complaints, especially when so well grounded, be heard with sympathy, and an Amendment sedulously endeavoured ; For tho' a Church had never so firm an Establishment by Civil Authority, and her own Intrinsic Power, yet if the People be dissatisfied, Experience may teach, that the Success of the Gospel Ordinances is undenyably Marred.

II. We judge that the Sources of what Evils this Church is under at present, are the former Defections, and therefore, if ye aim at a Retrieval, we humbly think it is your duty to search out these narrowly, that no *Achan* may escape, nor any leck remain, which may endanger this wasted Church : And that we may be assis-



stant in this Work, to our Power, we have sent a brief *Index* (as it were) of what we (who are but short sighted, we ingenuously confess) have reckoned, and do reckon publick Defections in this Church : many more and these perhaps as weighty and more dangerous, we little doubt may be enumerat, by discerning Christians, especially Spiritually discerning *Ministers* ; The Bearers hereof Mr. ——— and ——— will show you the foresaid *Index*, which (tho' by former Repulses we might have been discouraged) we judged meet to present to you, desiring that, if your time may allow, ye would hear the same read, and as before the Lord consider, if these be not a few of the many *things he hath against this Church*, for which he is threatning to give her a *Bill of Divorce*, unless she Repent, *Rev. 2. 4, 5.* and how dreadful will it be, if we provoke the Lord to take farewell of this Land by our pleading Innocence, and refusing to take with guilt when he accuseth ? *Wo to us if he depart from us*, and what a cursed Generation will we be, if we (so to speak) banish the Lord out of the Land ; first by sinning and then by denying that we have sinned.

III. We look on this lately Imposed *Oath*, as a step of Defection, many Degrees beyond what was formerly: our Reasons we need not repeat to you, who have refused it, for no doubt ye have seen that Evil in it, that ye judged the taking of it more hazardous in a Spiritual respect than the refusing it in a Temporal. Nevertheless concerning this Critical juncture, we would humbly offer our thoughts

(a poor insignificant Mite to such a Treasury) in four particulars: wishing ye may not take this our freedom in Evil Part, and hoping we will not be misconstrued, seing our Scope is to endeavour as far as we can, that *Judgement may yet return to Righteousness*, and not to seek our own things.

1. We humbly think it were the duty of the *Recusants* jointly, by an ample *Protestation*, (bearing stringent Arguments against the taking of this *Oath*) to declare against *Ministers* for this their crying Sin.

2. We think the *Recusants* should not only Protest, but also discountenance the *Jurants*, and separate from them, that they may be ashamed, and be made to consider the Evil of their Ways, and that the *Non-jurants* may thereby keep up a constant Testimony against them, and may not in any manner be Partakers of their Sin.

3. We conceive it were the duty of the *Non-jurants* to join in one body as the Ministry of this Church, and to look on the rest as Men who have betrayed the Covenanted Interest upon the Matter, (tho' perhaps not designedly) and not as lawful and faithful *Ministers* of this Church, until they duly evidence their unfeigned Repentance for what they have done.

4. We are of the Opinion that the *Non-jurants* should jointly write their Arguments against the *Oath*, seing what is published that way, is done by particular *Aponymous Authors* only, and not by the whole Body of the *Recusants*.

*fants*: Moreover if it be your Judgement to separat, as above is mentioned, it were advisable that the warrantableness of that practice were evinced, and that ALL this be Published, that the World may see on what grounds ye walk.

IV. But if ye do none of these things, but continue holding the *Furants* as *Co-Presbyters*, and joining with them as formerly, either without or with a *Protestation*; We must, according to our light tell you, that we will be obliged to keep at as great a distance from you as formerly, come of us what will; yea not only we, (who have not been much regarded these many years by this Church) but likewise many judicious Hearers in the bounds where we are best acquainted will withdraw (as they say themselves) not only from the *Furants*, but also from such of the *Recusants* as join with them. And who knows, but if ye witness not against them duly, the Countrey and common People may discover their Indignation at them, either in some rough way, or by a total relinquishing of the Ordinances dispensed by them, which may at length prove to be on the matter, equivalent to the Censure they deserve.

*Right Reverend*, Ye see we have expressed our Thoughts unto you; what ye will judge thereof we know not; your Learning and Wisdom may soon spy Chinks, yet we shall not Anticipat what *Objections* ye may make against what we have said, especially seeing the Bear-  
ers

ers will converse with you on the Heads, if ye allow and require.

We shall conclude this rude draught with our most ardent wishes, that the Lord would help you to consider the Estate of this Church and Kingdom, which is low Spiritually and Temporally, and to search out the Causes of the Lord's wrath against us, which threatens a final stroke to us, if Mercy prevent not; and to deliberate on the Remedies, and what the Lord is calling for at our hands: O, that this Church and Nation might be made to consider how our Sacred *Covenants* have, formerly and of late, been broken, nay flouted at and mocked by many; Yet God threatens to avenge the quarrel thereof; shall we *break the Covenant and escape*? Happy these Ministers or others whom the Lord will be pleased to make Instruments in his hand of Reviving the Covenanted Work of *Reformation*! It were Blessed Ambition for everyone to strive to be more active than another in seeking the Revival of Religion, which is almost expiring in this Land. O that God may prevent what we have too good grounds to fear. Pardon our Prolixity. This is Subscribed in our Name by

J. H.  
W. L. J. M. D. H.

At *Sanquhair*,  
*Decem. i. 1712.*

One of the *Rev. Members* of that *foresaid Meeting*, returned a *Letter* to *Mr. H.* wherein he informed him that, at *London, Versailles, and Hannover*, He and his *Adherents* were 'Represented' as '*Jacobites*'; which was most surprising to us, for we supposed always that none who knew us, would have had the least suspicion that way, seeing none in *Scotland* have evidenced more Indignation at that *Malignant Jacobitish Faction*, and the *Popish* and *French Crew* than we in our Station: and we resolve through Grace, to continue so doing. *Mr. H.* sent an Answer to the *foresaid Letter*, which, before it was transmitted, he communicated to us, conveyed in a general Correspondence; and we with his allowance, Subscribed our adherence to what was contained in his Answer which was as follows.

*Reverend and dear Brother,*

'Yours I received, wherein ye tell me that  
'I and the People, adhering to me are re-  
'presented at *London*, as '*Jacobites*, this was a  
'little surprising to me at first, but I soon per-  
'ceived that 'Envy' had 'been the Mid-wife  
'of this altogether 'groundless Calumny: I  
'know I need not write to you any 'Apology,  
'seeing I am perswaded ye have no Jealousy that  
'way; & I hope none else, with whom I am fa-  
'miliarly acquainted will doubt of my aversion  
'from the *Jacobitish Faction*; sure I am none  
'could



' could ever espy in me or my way any  
 ' just ground to make such a Representation ;  
 ' as for these Practices wherein I differed from  
 ' other *Ministers* of this present Church, they  
 ' were, if my Heart deceive me not, only En-  
 ' deavours to *abstain from all appearance of Evil*,  
 ' and to *follow the Lord* fully according to the  
 ' measure of Light and Grace given me by him-  
 ' self, and an *Essayed conformity* to the Holy  
 ' Scriptures, our Principles, sacred *Covenants*,  
 ' and the footsteps of the *Cloud of Witnesses*,  
 ' tho' I willingly acknowledge, innumerable In-  
 ' firmities, and shortcomings have attended  
 ' all these Mints ; accordingly I heartily re-  
 ' joiced at the Abdication of the late Usurper  
 ' *James Duke of York*, and at the happy *Revo-*  
 ' *lution*, wherein I think the hand of God Mer-  
 ' cifully and Wonderfully appeared : my  
 ' Conscience bears me Witness, that I never  
 ' had the least inclination toward the foresaid  
 ' *James*, or the now *Pretender*, who would be  
 ' thought his Son ; And I declare I am firmly  
 ' resolved to withstand him, so far as my Sta-  
 ' tion and influence can reach ; yea moreover,  
 ' tho' he should pretend to be *Protestant*, yea  
 ' *Presbyterian*, and should offer all Assurances  
 ' for conservation of our Civil and Sacred Inte-  
 ' rests, I see no ground to trust him, for ye  
 ' know the *Romish Church* can grant Dispensa-  
 ' tions when the design is to advance the *Popish*  
 ' Interest, and she can loose the Bonds of all  
 ' *Oaths* in favours of *Protestants*, whom they  
 ' call *Hereticks*, and profess that Faith is not to  
 ' be kept to them ; for my part I have full sa-  
 ' tisfaction

' satisfaction in our good Laws against *Papists*,  
 ' And I desire constantly to adhere to our sacred  
 ' *Covenants*, wherein we are solemnly bound  
 ' not to receive any *Papists* to the Throne,  
 ' and am resolved to declare for such only as  
 ' are qualified according to the foresaid *Cove*  
 ' *venants*, and good Laws, particularly, that  
*Act 15. Parl. 2. K. Cha. Feb. 17. 1649. Anent*  
 ' *securing the Covenant, Religion and Peace of the*  
 ' *Kingdom*. What otherways, in the course of  
 ' Divine Providence, may occur, will be my  
 ' Burthen and matter of Grief, not my choice.  
 ' This is my sincere and real intention through  
 ' the Assistance of Divine Grace; Hence it is  
 ' manifest that I am addicted to no Faction,  
 ' but only am desirous to cleave close to our Prin-  
 ' ciples founded on the Holy Scriptures, as all  
 ' true *Presbyterians* in *Scotland* are bound to do,  
 ' as well as I. I need not think strange that Ca-  
 ' lumnious Representations are made of me by  
 ' Sycophants, who thereby wrong their own  
 ' Souls more than me: Reproaches have been  
 ' part of these Sufferings, whereof the Godly  
 ' in all ages have had Tryals, and from which  
 ' they will at length be fully delivered.

I am not unwilling that this *Letter* see the  
 light, seeing, on this suitable occasion, I have  
 sincerely unbosomed my self in such a way as  
 may be satisfying to these who are misin-  
 formed; As for others, who are wilfully pre-  
 judicat, I know nothing will stop their Mouths,  
 till the Lord reprove them in Mercy or Judge-  
 ment.

Wish,

Wishing you Divine Conduct in this dark  
and confused time, and a Blessing on your  
Labours, I remain,

*Reverend and dear Brother,*

*Your truly Affectionat Brother  
in the Lord,*

*J. H.*

Reverend Sir,

*We heard your Letter to the Reverend Mr.  
John Hepburn, Read wherein ye tell him, that  
he and the People adhering to him are Represented  
at London, Hannover, and Versailles as Jaco-  
bites; having likewise heard the Answer he pur-  
poseth to send you, and judging our selves greatly  
concerned in the Contents of your Letter, we, for  
our own Vindication, declare that we unanimously  
agree with what is said in his Answer to yours,  
and crave that we may be reckoned Conjunct there-  
in with him, taking alongst the Distinction be-  
twixt him as a Minister of the Gospel and us, as  
private Christians: This Adherence we thought  
fit to subjoin, Adding only our hearty Wishes,  
that ye may be guided and assisted by the Spirit of  
the LORD JESUS, in what Work he calls you to.*

Subscribed in name of the General Corres-  
pondence from South and West, at Feb. 2.  
*Anno 1713. by*

*G. M. A. M. J. M. W. L, &c.*

*When*

When we are mentioning that most groundless Imputation of *Jacobitism*, we cannot well pass one of the most invidious and Injurious Reflections ever we have heard, and it is that Mr. *Veitch* (of whom before) not only speaks against our withdrawing (for many others have so done) but likewise denies that Mr. *H.* had valid Ordination; in which Cavil and Calumny, he is his alone, for what we know: And we must declare to the World that Mr. *Veitch* is a gross Calumniator, and Protest that he may ly under this Charge, until he make manifest what he hath spoken in this Matter.

But to satisfy others, who perhaps have suffered themselves to be possessed with such a suspicion through this Man's Impudent inculcating of it, we shall inform them that Mr. *H.* owns firmly, that he was ordained at *London*, tho' not in so open and publick a manner (through the Iniquity of that time of Persecution) as Men are now ordained, and can give the Names (if needful) of the *Ministers* by whom it was done, some of which are yet alive; and it is known that, before a vast Auditory not far from *Dumfries*, he told that he could evidence his Ordination by Twenty Documents: And we cannot but admire, how this Man had the confidence to speak such a falsehood, when the *Assemblies* and *Commissions* of this Church have always acknowledged him as having valid Ordination, as is to be seen in their *Acts*, and *Libels* anent him: The *Libel* raised against him *Anno 1704* clearly owns that he was Ordained

ed, making mention of the Engagements he then came under: And how came it to pass that Mr. *Veitch* concealed this till now, feigning, when all things were scraped up and put into his *Lybel* in the foresaid year, this, if true, would have over-ballanced all the rest: And this would have been the compendious way to have got him laid by and rendered odious, which was the main thing in the Eye of Mr. *Veitch* and his Associates? But neither the long *Lybel* foresaid, nor the *Lybel Anno 1706*. Nor yet the *Synod of Dumfries* (of which Mr. *Veitch* was, and is a Member) their *Representation Anno 1704*. (in which they trace him through *England* and *Scotland* to observe every trip) hath the least syllable concerning this. Where was Mr. *Veitch* then? Why did he not speak what he of late hath done? Either he had forgot, and if so, his Memory seems to be now regaining Ability, when his Judgment would appear to be sadly failed; or if he at the foresaid time did remember it, he was the most unfaithful of any bearing the Character of a *Minister*, in that he did not undeceive this Church and Land, and the People who submitted to Mr. *H.* as a *Minister* of the Gospel, by telling them (but indeed it needed proof, tho' it be a *Negative*, as well as telling) that the Man had run unsent; how Mr. *Veitch* will extricate himself out of these Thickets, let him see to it, and untill he shall satisfyingly do it, we leave him under the abovementioned Charge of a gross Calumniator.

But if any scruple at Mr. *H.*'s not being so openly and formally ordained by a Constitute

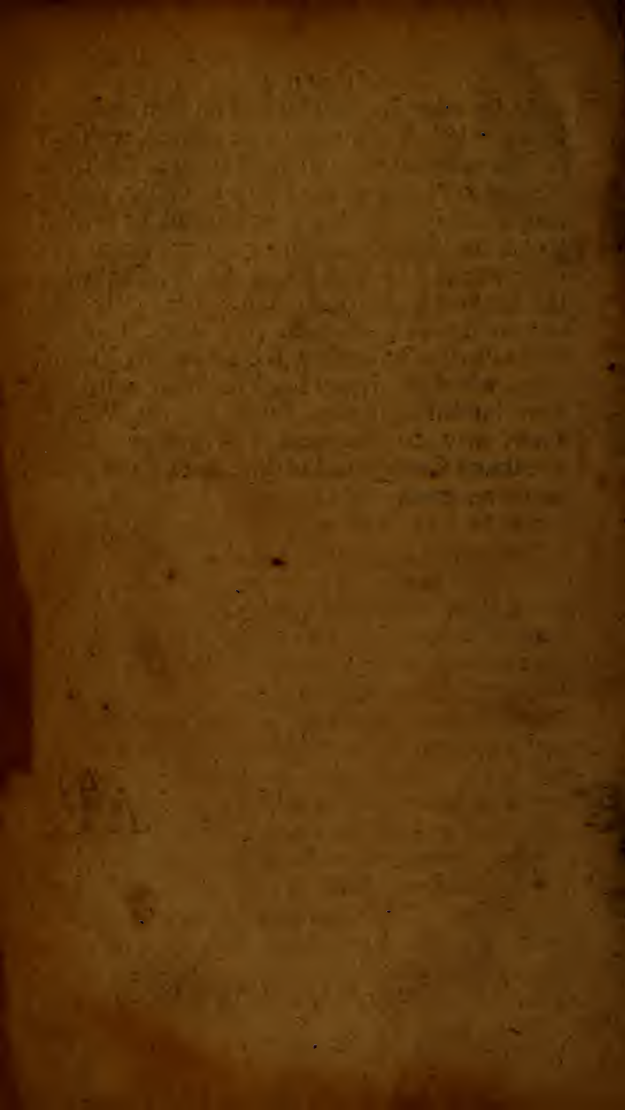
*Pres-*



*Presbytery*, as *Ministers* are now ordained ; Their scruple is so unreasonable, that we need scarcely seek its Removal : Neither can we think that any except real Enemies will insist on it, for it is granted by all *Divines*, and particularly by the Ven. *Synod at Westminster* in their *Propositions* about *Ordination*, (who after they have set down the General Doctrine thereof, condescend on some Rules for that extraordinary time, requisite to be practised then through want of *Presbyterys* ) that in unsettled times of the Church, when there are no *Judicatories* to be found in any Organick Form, *Ministers* may practice what in a Constitute State of the Church, would be Disorderly : This is so known, that we need not insist to give Authors : Only such as are acquainted with *Calderwood's History*, will find how that Eminent and great Man of GOD Mr. *Robert Bruce*, when, after being long in the Exercise of the *Ministry*, he was by some, who had an evil eye towards him, required to receive Imposition of hands ( which, it seems, through some Impediment from without, he wanted at his Ordination ) utterly refused it, save only as a Confirmation of his entrie to a particular Flock but would upon no account receive it as a Ceremony of *Ordination* ; The Reader may see the whole Story, for it is worthy of Observation, and may give satisfaction to any who scruple about Mr. *H.'s Ordination* not being so Publick and Formal as that of Others ; See *Calderwood's Hist: pag. 423. 424. 425.*

As for other Reproaches cast on him and us, seeing to follow them out were endless, we shall forbear to repeat any more of them at this time, desiring to committ our Cause to GOD, that he may plead it; which we are hopeful he will at length do, seeing we desire ( if our hearts deceive us not ) to stick by no Cause, but what the Lord owns an interest in. We only add that seeing this Oath hath, we fear, shut the door as to our presenting *Grievances* to *Judicatories*, where the *Furors* sit, We desire what we have Published in this Essay to the Worlds view, may be reckoned a *Testimony* against the things Complained of therein, to stand *ad futuram rei memoriam*.

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# APPENDIX.

IT will not, we think, be denied that we are at present in a low Condition every way, and many of the Lords People have apprehensions ( and these not Groundless ) of terrible Judgments approaching, which are not the less near that they have been long delayed, after the time Great Men of GOD have spoke of, and Denounced them; tho indeed Scoffers, like these mention- by *Peter* (2*Pet.* 33. 4. ) from this and our present Peace have concluded that the Nation is in, no danger, contrary to *Pauls* Mind, who ( *1Thes.* 5. 3. ) says, *when they shall say Peace and Safety, then sudden Destruction cometh upon them, as Travel upon a Woman with Child, and they shall not escape*; and contrary to Christ's Commentary on the Flood in *Noahs* time, and on the overthrow of *Sodom* and *Gomorrhah* *Luke* 17, near the end. And it is to be minded, that the *Prophets*, of old, forewarned of Judgments some 40. some 100 Years before they were inflicted; so that tho the Judgments denounced against these Lands, have been long delayed, they they are not the less certain, but are still nearer and will be the more Terrible and heavy when they

they come; Matters being thus for our Sins, It is high time to awake, that we be not surpris'd with a Midnight Cry, nor overtaken with sudden Destruction stealing on us as a Thief in the Night: O That GOD would awaken *Magistrates, Ministers*, and all others, high and low Great and small, Rich and poor to consider our Dangerous Circumstances! For Whither we think it or not, the Lord hath forsaken us. in a great measure, and threatens to leave us utterly, and remove his Candlestick from amongst us, and turn us into *Popish*, yea, *Heathenish* Darknes, as he hath done with many famous Churches else where, who haply thought themselves as safe from any such thing, as we now do. It is therefore GOD's Call and our unquestionable duty, and only safety, to repent and turn again to the Lord, from whom we have so Grievously departed; But some may possibly say ( as these in *Malachy* 3. 7.) *wherein shall we return?* To which Question ( wherein a conceit of Innocency is clearly Imported ) we Reply, who or where are they who have not Sinned? What Rank or Degree? What Party? What Person in what ever Station hath not Sinned? Doth not Sin abound, and Religion decay? Are not many both great and small high and low Openly Vicious and Flagitious? O the horrid Prophanity that overflows the Land! Drunkenness, Tipling, Whoring, Uncleanness, Obscene Speeches and Songs, Cheating, Lying, Fighting, Sabbath-breaking, Revelling, Ranting, and all manner of Wickedness fills all the Corners of this Land: And what





